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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

VOL. V. SEPTEMBER, 1890. No. 9

TRAVELING hard upon the sad messages of last month, heavy tidings has been received from the depleted Africa mission and from the little mission in Korea. In each case a man of fine powers and promise, thorough training and consecration, has been called in his youth from earthly labors to heavenly reward.

REV. B. B. BRIER, a graduate from Chicago Seminary one short year ago, had already, as we have reason to believe, made a lasting impression upon the Batanga people, and, as his wife assures us, "never regretted going to Africa." The cablegram announcing his death failed to reach America and therefore it was not known here till letters could arrive. Mrs. Brier made the long journey to New York alone and the first word of sympathy offered her by a white person was on the Atlantic steamer, eight weeks after her husband's death.

JOHN W. HERON, M. D. went from Tennessee as medical missionary to Korea five years ago and for the last three years has had entire charge of the government hospital at Seoul. He leaves a wife and two little children and his venerable mother, who in giving him to Korea made as great sacrifice for missions as Dr. Heron himself. No particulars are yet received.

THE cause of Christ in Korea met with a great loss last April in the death of Rev. John Davies, who was sent out last year by Presbyterian Churches in Australia.

DR. JESSICA CARLETON'S medical work at Ambala, North India, is evidently appreciated by those who are on the spot. The piece of land which was given her some time ago has now increased through medical fees to a valuable lot of four acres. The first building upon this lot, a fine serai with five rooms and a veranda, is nearly ready for use, having been erected largely through the aid of a Bengali gentleman, a railway contractor, in recognition of Dr. Carleton's services to his wife. Finally, she has been offered the help of a paid assistant by the highest English official of the district, and a Brahmin lady, a graduate of the Lahore Medical College, is now with her in that capacity. Between them, they "fill every nook and corner with surgical cases," a temporary shed out of the city having been adapted for village patients. Besides these, Dr. Carleton has "a castle-like building" full of patients in the city and makes almost daily visits to the leper hospital.

THE "Tsukiji Relief Society," composed of ladies in Tokyo connected with the different missions, was formed in May last for the purpose of distributing food and necessaries among the poor. An industrial school for women was opened and forty-five women and children were making match boxes in one of our mission primary school-rooms, while rice distribution went on in another room. In July, Miss Youngman and a former pupil of hers at the Bible Institute were conducting services with these poor people.

AN old man in Hiroshima, Japan, tried to break up Miss Cuthbert's Sunday-school, first by hiring two boys to whistle in the school and afterward by taking his position in front of the door Sunday morning and driving off the children with a long bamboo pole. These measures were ineffective and he has not only abandoned them, but now sends his own children to the school.

THE Woman's F. M. Society of the Methodist Protestant Church has completed a "Home" for girls at Yokohama at a cost of $5,278.80. It is a substantial frame structure, three stories high, capable of accommodating one hundred and fifty boarding scholars. We hope they may have it full.

THE McBeth sisters, in Idaho, were made to exchange residences in the July magazine. Just turn about and address Miss S. L. McBeth at Mt. Idaho and Miss Kate at Lapwai, via Lewiston.

ADDRESS Mrs. G. A. Landes and Mrs. Thos. J. Porter at Corytiba, Parana, Brazil, and not at San Paulo.

ONE trying result of the silver commotion is the loss to the missionaries. Their little salaries are made yet smaller by many yen, cash or annas on account of the higher rates of exchange. Perhaps those men who are enriching their pockets by means of the Silver Bill would like to equalize things by sending handsome donations to the various Mission Boards.

THE Band in Elizabeth, N. J., which has assumed the salary of Mrs. Zee (or Zi) for some years past, no doubt read Mrs. Butler's and Mr. McKee's tributes to that good woman with thankfulness for their privilege.

"I HAVE told you," said one of Mrs. Leaman's little Chinese pupils to her heathen parents, with tears streaming down her cheeks; "I have *told* you there is no other Name under heaven or given among men whereby you can be saved but the name of Jesus Christ."

ON Sept. 4, 1846, he died of whom Mrs. Doremus, founder of the first woman's missionary society in America, said: "Every mission centre planted by women in heathen lands is a flower laid on the grave of the sainted David Abeel."

ATTENDANCE at the Tungchowfu Dispensary in 1889 was 4,227, a larger number than ever before, although Dr. Neal was absent for some time, engaged in famine relief. Of 58 hospital in-patients but one died. A medical class of five are finishing their studies this September. Students receive no aid from the mission treasury and are required to study four years.

DR. ATTERBURY has enlarged his chapel in connection with An Ting Hospital, Peking, so as to allow a place for Chinese women to sit. So the command comes, "Enlarge the place of thy tent."

IN a village an hour's ride from Hums, Syria, there is a priest who after saying mass adjourns with his congregation to the schoolhouse, where he reads and explains the Bible as far as he knows its meaning.

THE sanitary condition of Tabriz may be inferred from some regulations lately made by Persian physicians there: "The water of the public baths must be changed once in three or four months. Clothes must not be washed in the drinking water as it flows through the streets. Cattle must not be slaughtered in the streets."

WE see from the *South African Pioneer* that it is not Rev. Andrew Murray, the author, pastor and committee of the Dutch Reformed Church Mission in Cape Colony, who has inaugurated the new mission west of Lake Nyassa, but his nephew, of the same name.

THERE is a stale complaint that sea captains (though nobody ever hears their names) have "seen" missions and therefore "don't believe" in them. Now here is something fresh. A sea captain from Yarmouth, Maine — and his name it is W. H. Gooding — was wrecked a few months ago with his crew upon one of the unevangelized islands of Micronesia and roughly handled by the natives. At last he persuaded them to take him off in a canoe to Ruk, where he found two American missionaries, through whom the whole crew was rescued and conveyed in the *Morning Star* to Honolulu. The *Missionary Herald* gives at length Captain Gooding's account of the event, from which we quote the following words:

"I saw many signs of reformation among the natives at Ruk and Mortlocks and much greater change at Ponape; one sign of the change was their willingness to assist us without pay and at Ponape they could not do enough for us. I never knew much about missionary work, but I can testify that missionaries at the Micronesian Islands have been a great benefit to the natives and also to the world, and to them I owe my life."

FIFTY years ago people in Samoa didn't know any use for money. Now, ships in the islands do a business of nearly £100,000 a year. The first edition of the Scriptures translated into their tongue was sold off for £3,100, the cost of the same to the Bible Society.

ONE of the Congo missionaries says of the people: "They often think white men uncommonly poor creatures. We can't do many things they can and they don't at all understand the assumption of Europeans." He also mentions a boy of nine or ten who "learned to read well in about eight months" and perfectly committed the first, third and fourth chapters of John's Gospel in a week.

OUR MISSIONARIES IN JAPAN AND KOREA

AND POST OFFICE ADDRESSES.

Mrs. James C. Hepburn,	Yokohama.	Miss Helen S. Loveland,	Kanazawa.
Miss Etta M. Case,	"	Miss Ella McGuire,	"
Miss Carrie T. Alexander,	Tōkyō.	Mrs. Laura M. Naylor,	"
Miss Anna P. Ballagh,	"	Miss Francina Porter,	"
Miss Gertrude S. Bigelow,	"	Miss Kate Shaw,	"
Miss Anna K. Davis (returning),	"	Mrs. A. G. Taylor,	"
Miss Sarah Gardner,	33 Kami-ni Banchō, "	Mrs. Thomas C. Winn,	"
Miss Emma Hays,	"	Mrs. Thomas T. Alexander,	Ōsaka.
Mrs. H. M. Landis,	"	Mrs. Charles M. Fisher,	"
Miss Isabella A. Leete,	"	Miss A. E. Garvin,	"
Mrs. James M. McCauley,	"	Miss Alice Haworth,	"
Miss Elizabeth P. Milliken,	33 Kami-ni Banchō, "	Mrs. B. C. Haworth,	"
Miss Lily Murray,	"	Mrs. J. P. Hearst,	14 Concession, "
Miss Carrie H. Rose,	33 Kami-ni Banchō, "	Mrs. George E. Woodhull,	"
Mrs. Maria T. True,	" " " "	Mrs. J. B. Ayres,	Hirōshima.
Mrs. David Thompson,	"	Mrs. F. S. Curtis,	"
Miss Anna B. West,	"	Miss M. N. Cuthbert,	"
Miss Kate C. Youngman,	"	Mrs. James B. Porter, M.D.,	Kyōtō.
Mrs. G. W. Fulton,	Kanazawa.	Miss Susan A. Doty,	U. S. Legation, Seoul, Korea.
Mrs. Marshall C. Hayes,	"	Mrs. Mary Hayden Gifford,	" " " "
Miss Mary K. Hesser,	"	Mrs. John Heron,	" " " "
Mrs. J. M. Leonard,	"	Mrs. H. G. Underwood, M.D.,	" " " "

In this Country: Mrs. A. V. Bryan, Lakewood, N. J.; Miss Sarah C. Smith, Elmira, N. Y.

Pronunciation: Names of places in Japan are usually pronounced with a slight stress evenly distributed on all the syllables; a is always like a in father and i is like e. Kyoto is *Kee-ō-tō*.

SOME OF THE LEADING MEN OF JAPAN.

HIRŎBŬMI ITŌ was born on the 2d of September, 1841, in Hagi, a famous town of Yamaguchi Province. His father was of the Samurai rank and from his childhood he was famous in the province for his brightness. Just at the time when Itō reached the student age they had a system of education whereby each province educated its own young men and a certain number of them were sent to Tōkyō to be educated. Itō, who had already distinguished himself in his provincial school, did not fail to receive the attention of his instructors and was one of those selected for Tōkyō.

While he was studying there, the whole empire began to be agitated on the question of restoring the emperor as sole ruler and overthrowing the Shogunate, and the result was the last revolutionary war. Now the time came for every ambitious young Japanese to try his fate and Itō did not lose his opportunity. He at once enlisted among the people of his province, who were one of the most active parties on the emperor's side, and distinguished himself in battles, both at Fŭshimi and Ōshyū.

In 1871 he came to America as vice-ambassador and visited several countries in Europe on his way home.

After a few years he was appointed Secretary of the Educational Department. At this time Koreans, backed by the Chinese government, made an attack upon Japanese residents in Korea, and Mr. Itō went to China and made a very successful negotiation between the two governments.

COUNT ITŌ.

On account of this success as a diplomatist, he was next appointed Minister of Foreign Affairs and began to take a most active part in discussion of the treaty revision, and he it was that planned the germ of all the subsequent treaty revisions.

Then he became Minister of Home Affairs, which position he occupied until he was made head of the Cabinet. A little previous to this appointment he received the title of Count and became a nobleman. During his premiership, Count Inŏŭye, who was then Minister of Foreign Affairs,

began a treaty revision with other nations, but it was not satisfactory and Itō and Inŏŭye resigned their positions.

Count Itō was then appointed President of the House of Privy Chancellors and applied himself to framing the new Constitution of the Empire.

The 11th of February, 1889, was one of the greatest days Oriental nations have ever witnessed. It was the day on which the new constitution was promulgated to the people of Japan. By this constitution the people are to enjoy, within a reasonable limit, freedom in religion, the press, speech, public meetings and associations. All over the empire they hailed it with great joy, and Count Itō has framed it.

This is, so far, the crowning achievement in his public career. He is now seemingly contented to enjoy himself in fishing, hunting and playing games in a little country village of Ŏdawara, in the midst of the burning heat of the empire's political fiery furnace. But he is yet a man only forty-nine years old and even before this article comes from the press we may see him again out of his retirement and thundering forth his stored energy on the grand stage of the first parliamentary government of the Sunrise Kingdom.

Seichŏkŭ Nakamura is one of the most learned scholars of Chinese classics. His parents served under Tŏkŭgawa and young Nakamura was early educated in Seidō, then the greatest school of the empire. In 1864 (or 1865) he was sent to America to study the Western sciences. When he began to get glimpses of the mysteries of science he was obliged to go back home on account of the revolution, but what little knowledge he had obtained in America he used to its fullest extent. For a few years after his return the revolution was still going on and he was unable to do anything, but as soon as peace was restored he began translating English books into Japanese and also teaching English. There are many books which he translated and wrote, but none of them had so much influence over the people as the translation of Smiles' *Self Help*. His school in Tōkyō, which is one of the oldest in Japan for teaching English, has been very successful and there are many in the country who look to her with great pride as their *Alma Mater*.

Mr. Nakamura was for a long time a professor in the Imperial University, but now he occupies a seat in the Senate. He is a good Christian and his influence over our young men has been very great. He is about sixty years old and in splendid health, and we may see him yet for a long time educating the coming generation of the empire.

Tanzan Hara is one of the most famous Buddhist priests of the present age. He belongs to the Zen sect, or contemplative school. He entered the service from his early boyhood, like almost all those Buddhist priests in Japan. They are just like Roman Catholic priests, raised and trained for it from their childhood.

Hara was raised up like any other boy priest whose duty it is to do all the household work and learn to read their prayer books. Buddhist priests, with only a single exception of the Shin sect, are not allowed to marry or to eat any kind of fish or meat. Women are not allowed to come to priests' quarters, and this is the reason why those young priests have to do all the house work.

The one thing that makes the Zen sect prominent is their method of contemplation. When those boys have undergone sufficient training they begin to learn how to contemplate. They first sit down, in the American tailor fashion, on a very hard floor made for the purpose, and then shut their eyes and fix their minds upon some one thing. They continue in that position for hours, and sometimes even days, and no one is allowed to disturb them in any way whatever. Hara went through all this and he owes a great deal of his deep thinking power to this practice in contemplation. From a kitchen-boy, step by step, he was promoted to some higher office, till now he is the Archbishop of the Zen sect.

Last year there was a great revival among the Christians in Kyōtō and a great many things were planned and done by them for the advancement of Christ's Kingdom. Buddhist priests were greatly alarmed by this and tried to work with all their might against the movement, but it was Hara who said to those perplexed priests: "Do not trouble yourselves; the true religion shall surely conquer." He is a man of about sixty years and even if we never see him converted to the Christian faith, yet he is surely far in advance of all his religious companions.

Kōdō Kŏzaki was born in the province of Kūmamŏtŏ and brought up under the influence of Confucius' doctrine and was a firm believer in it. When he reached boyhood he was sent to Kūmamŏtŏ Gakkō

to learn the Chinese classics and also Western science, which last was taught by an American Christian teacher — Captain L. L. Janes. The Captain tried to convince and convert him, but Confucius' doctrine had already too deep root in the young man's heart and he was not only invincible but often came to the Captain's home to preach to him the doctrine of Confucius. A few years passed and he was graduated from the school and was appointed professor in an academy and still he continued to preach Confucianism.

But the time finally came when the seed sown in prayer began to germinate in the young man's heart. The hard heart began to be softened by the shower of the Holy Spirit until the messenger of the Gospel could plow through it and remove all the rocks and stumps and make it fertile. In a word, Kŏzaki was converted.

At this juncture, Kūmamŏtŏ Gakkō was disbanded and some of the students went to Dōshisha, which was just then opened in Kyōtō by Rev. Jō Nishima.* Mr. Kŏzaki resigned his professorship and went with those students to Dōshisha to study theology. There he was one of the most earnest students of the Word and in due time finished his course and became a professor in Dōshisha. He did not long remain there, but went to Tōkyō to preach the Gospel of Christ to the dying masses in the metropolis of Japan.

At that time Christianity was yet young in the empire and the ignorance of the people about true religion was very great, and though the converts tried to preach the Gospel with all their might, yet they lacked one great aid in spreading the truth; this was the press. Mr. Kŏzaki's attention was soon turned to this fact and he began to publish a weekly paper. By great effort there came out one Christian weekly, but those who were engaged upon this were all new hands, the eyes of the public were not bent toward Christian papers and they did not subscribe, the number of converts was then very small and most of them were too poor to take the paper; all these things combined to work against Mr. Kŏzaki's new project. But he was a man of perseverance and knew well that saying, "If at first you don't succeed, try, try again." Many a time he failed and often did we think that we should never see his paper again, but that was a mere human thought. The divine hand was leading him on to success in answer to his prayers until he became the editor of two very influential weeklies, namely, *The Universal Magazine* (*Rikugo Zasshi*) and *The Christian*.

The loss of Rev. Jō Nishima last winter was felt throughout the whole Christian community in Japan, as well as in America where he was well known. At the time it seemed as if the crisis of destiny of Dōshisha had arrived, but since then we have learned that Mr. Kŏzaki has been elected President, not of the university, but of the college proper, and we are certain that he, with all his experience as teacher, publisher, editor, financier and preacher, will, under the guidance of the Almighty Hand, make Dōshisha a model Christian University, and not only that, but Kyōtō, the present centre of Buddhism, shall become the centre of Christian learning in the empire.

These are sketches of only a few leading men of Japan. Though there are many other influential men whose lives might be interesting to our readers, our limited pages do not allow us to more than simply mention some of their names. Among politicians: Count Shigenŏbŭ Ōkŭma, leader of the Progressive Party; Count Taisŭke Itagaki, leader of the Liberal Party; Count Awa Katsŭ, a no-party man. Among Buddhist priests: Dōsyū Kitabatake, Mokŭrai Shimaji. Among Christians: Kajinŏsŭke Ibuka, Yōichi Honda, Masayŏshi Ōshikawa, Tōkiŏ Yŏkŏi.

Komanosuke Kumagai.

New York City, July, 1890.

* Known in this country as Rev. Joseph Neesima.

CONCRETE FACTS FROM THE MISSIONS OF THE UNITED CHURCH OF CHRIST IN JAPAN.

The United Church of Christ in Japan, which has been composed of five Presbyterian Missions, representing American and Scotch Churches, was joined last year by the Mission of the Cumberland Presbyterian Church. This last accession brings with it fourteen missionaries and nine Japanese Churches having a total membership of 604. These Churches are located as follows: two at Osaka, one at Wakayama, Naga, Hikata, Tanabe and Shingu each, one at Nagoya, with a branch at Yokkaichi, and one at Tokyo.

The United Church is represented by

MAP OF JAPAN

Showing the work of the United Church of Christ.

Names of places where there are organized Churches are underlined.

In all other places shown on this map, work is in progress but no Churches have yet been organized.

December, 1888.

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151 missionaries (including wives) which is more than 27 per cent. of all the missionaries in Japan. Of these, 25 men and their wives and 27 unmarried women represent the Presbyterian Church, North. They are all massed in but five or six stations and the whole United Church has but fifteen stations occupied by resident missionaries. This is because Government does not permit residence to foreigners inland from treaty ports except on certain conditions. The last year, passport regulations have been stricter than ever, so that some missionaries could not exercise their usual watch over young Churches in the interior, and on this account the Japanese pastor of one of the oldest churches in Tokyo resigned his charge and devoted himself to evangelistic work.

The council name seven new cities in their last report which ought to be occupied by the United Church. Two of them have been occupied and worked by our brave young ladies until they have got churches of Christians in them which need overseers, and that is why the brethren are now saying they must enter Sapporo and Takata.

There was a falling off last year of one-third in additions to the Church and a large reduction in contributions and the number of pupils in mission schools; all indications of the refluence of the wave in favor of foreign things.

Our two boarding-schools for girls in Tokyo are gradually consummating their plans for union.

Miss Leete, the principal of Graham Seminary, went, on June 7, to see the ground broken for the new Graham Hall. Mr Landis drew the plan.

There were 85 girls at Graham in January last, of whom 77 were old scholars — only eight new ones. "Contrast that," says Miss Leete, "with our having to refuse sometimes thirty a week." Twenty-seven of the girls were members of Church. There have been nine Japanese and three American teachers, a fourth having gone with the upper class to the Bancho quarters. The "King's Daughters" have made scrap books for a charity hospital and the school sung one of their choruses by invitation at a concert given by Japanese ladies, one day in June, for the relief fund (for rice).

The Bancho School has occupied their "comfortable and convenient" new house all winter. [For account of Industrial Department see "Letters from the Front."] They have contributed teaching force to seven Sunday-schools in the city all the year and kept up their Takata branch.

It is expected that Graham Hall will be built this summer and the classes from both Graham and Bancho will study together in the fall; a common chapel to be erected later.

The Osaka girls' school has suffered particularly from the general reaction against foreigners. Through the combined influence of slanders which were circulated in Osaka newspapers and the present popularity of Buddhist schools which have been organized within a year, with the purpose of rivaling Christian institutions, the boarding-school has been reduced nearly one-half.

"I am told by Japanese friends," says Miss Garvin, "that the people are beginning to consider Christianity too effeminate; that Christians will probably not be able to obtain high political standing among their countrymen. Therefore the student class will look to their own advantage and avoid Christian schools and parents who wish their daughters to make desirable marriage connections will send them to Government schools rather than Christian."

Notwithstanding this disheartening circumstance, the Lord has given the teachers good cheer. Ten girls have received baptism; two of the older ones have been doing successful Bible work at Igo; and the Sunday-school organized in the chapel last year has had 120 children. In this last, the older schoolgirls are trained in teaching and superintending and will be competent to start similar schools when they return to their own towns.

The girls' school at Kanazawa has not been affected by the general "reaction," but was full to overflowing (with only 25 house pupils and 25 more day scholars) and begs for more room. The school was opened in June 1884, at a cost of $1,000 (gold) and $450 was expended later for enlargement. Present accommodations are neither warm enough nor large enough.

Many girls try to follow Christ, but are not allowed by their parents to confess Him. One of them was lately received into the Church and three other persons at the same time: a physician, an elderly man, and an old lady who was led to Christ by her little grandchild, who is in Miss Porter's kindergarten.

HOW WE STARTED THE FIRST SUNDAY-SCHOOL IN SAPPORO, JAPAN.

[WITH TWO INCIDENTS THROWN IN.]

We did not ask the pastor of the Church to give notice that "next Sabbath there would be a Sunday-school directly after morning service, to which all were cordially invited and in which we hoped, not only the children of the congregation but parents also, would take part"—words so familiar to us all. In the first place, there was neither Church nor pastor at that time, though there is now; and in the second place, there were no children among the few Christians who assembled every Sabbath for study of the Bible. Hence, you see, we were obliged to adopt some other plan for opening our school. And this is what we did:

We bought a quantity of nice cakes, made of beans and rice flour and sugar, such as the children are very fond of (and grown people, too), took some picture cards of different sizes, with Bible texts printed on them, and, thus armed, we went through the streets showing our cakes and cards and telling the children we met that if they would come to the foreign teacher's house they should have some of each and hear some music on an organ and foreign singing. Notwithstanding all these inducements, they seemed indifferent and we returned, quite discouraged, to await the appointed hour. But what was our joy when we found ourselves surrounded by fifty—not twenty, the number we had prepared for. Many of them came with not over-clean, but earnest, eager little faces. My companion, Mrs. Watase, the first graduate from Graham Seminary, Tokyo, and representing well the good work done there, told the children before they left why we had invited them and asked them to come the next day, which was Sunday, to the room across the way—a place used for our Sunday service. She promised every comer one of the large cards, but the following day, as we feared, few came. It was a beginning, however. Thus we opened our Sunday-school, which now numbers more than one hundred and fifty pupils, who are nearly perfect in attendance.

A hundred and fifty children, away in the North of Japan, learning to worship the One God, Our Father, and sing praises to Him! They will not make the mistake their parents once made before our school was opened.

It was on "Sapporo-holiday," the one day in the year set apart for the special worship of the guardian deities of the place. The streets were filled with men, women and children, dressed in their picturesque holiday attire. Some would go to the temples and many would not; but all would have a good time.

Professor and Mrs. Brooks, whose kindness to me when I was living alone in the North I have often spoken of, wishing to see what people did at the temple, joined the crowd, taking with them in a baby carriage which had just arrived from America their little daughter, six months old, the first white baby who had ever appeared in that part of the country. As they entered the broad avenue leading to the temple, a Japanese nurse in advance with the carriage, the throng parted, stepping back to right and left, leaving an open space up to the temple door, and all eyes were turned, in a somewhat awed but curious gaze, upon the fair child in the carriage. What did it mean? The Japanese are not usually so respectful to foreigners. But when they were heard to say, "It is one of the gods from Tokyo," all was explained. The people took the baby for a god and the baby carriage for its conveyance.

The children of our Sunday-school are not only learning about the true God themselves, but are trying to help others to know. I have heard them singing in their homes, "Jesus Loves Me," "Jesus, Lover of My Soul," and others of our sweet hymns. But the sweetest music we have in our Sunday-school is that which is made in the contribution box, a cast-off tin oyster can, as every Sabbath at the close of school the children march up and drop in their sen—sen which represent such self-denial as few in the Sunday-schools of Christian lands can understand. At first the contribution was offered by the few boarders only in our mission school, but gradually it was increased by others. During the past two years we have been able to send ten copies of *Glad Tidings* each month to the prisons not far from Sapporo, where there are two or three thousand prisoners confined, and where more than sixty have become Christians. We have also purchased new hymnals, lesson leaves, text cards and Christmas trees for the school.

I should like to tell you what a plain

little text card once did for us in Hakodate, because it is such an encouraging incident, showing how our Father can make use of very little things in His service.

Our "street Sunday-school," there, was one gathered every Sunday from the streets and held in the most populous part of the city, wherever we could find a room large enough. One day we were seated on the floor with about a hundred children, all listening intently to my Bible woman, who was telling a story, when a woman appeared among the crowd at the door and called to some one in a loud, angry voice. A little girl sprang up and hurriedly made her way toward the door where I was sitting. As she passed I slipped some cards into her sleeve, returning the angry look of the woman with my best smile and apology.

The next Sabbath I was surprised to see the child there again, having heard that her mother had told her the Sabbath before she must not come and that she had disobeyed her. When I spoke to her about it, with a beaming face she replied that her mother had let her come because she liked the words on the card I had given her and thought we were not teaching bad things. I looked at the card which she held up; the text was this: "Children obey your parents in all things; for this is pleasing to the Lord." The child has been in the Sunday-school ever since and her parents are studying the Bible with her.

Who gave the penny for that card? I do not know, but our Father knows and he does not forget the least we do for Him.

Sarah C. Smith.

A BIRD'S-EYE VIEW OF A MISSION STATION.

WITH A GLANCE DOWN THE CHURCH AISLE.

PERHAPS some of the readers of *Woman's Work* have been summering this year among the beautiful Thousand Isles of the St. Lawrence. If they can fancy these extending for some 400 miles, with the grand mountainous coasts of the main island of the Japanese group and of the third in size (the island of Shikoku) stretching blue on either side, they can begin to imagine the charms of our lovely Inland Sea. About 180 miles from Kobe the steamers plying on it turn into a beautiful little harbor and draw up beside a fine stone pier, which strikes one as inappropriately large and substantial for Ujina, the town of one street stretching along behind it. Ujina, however, is but the seaport of Hiroshima,* where we live.

Hiroshima is a large city, boasting 90,000 inhabitants, but as one rides along in a jinrikisha, approaching it on the dikes between the cotton fields, there is little to suggest the neighborhood of so large a town. A few temple roofs loom broad and spreading above the tree-tops, but the eye is attracted by little but the evening lights and shades on the surrounding mountains until, on crossing a long bridge, one sees on the edge of the city two foreign houses, occupied by Mr. Bryan and Mr. Curtis and their families, including Miss Cuthbert; and there, across the fields, we can point out the quaint old Japanese house where Mr. and Mrs. Ayres are living for the present.

* *Pronunciation:* He-rōsh-e-mah, no syllable accented.

I cannot imagine any one of you getting further into Hiroshima than one of these three houses for the first night, for we see so few foreigners that every visitor is hailed with joy and we are really injured if we are passed by for a Japanese hotel. Perhaps, however, as few of you can visit us in the flesh, some may like to go in the spirit far enough into the city to take a bird's-eye view of our Mission work there.

The first place of interest is the church, a white building on a quiet street, the most noticeable thing about it being two funny holes for ventilation under the gable in front, so that the church has an air of looking you over with a pair of spectacles as you come up the street. Within, it is much more interesting. Mr. Hattori, the pastor, is a man of fine presence and an animated speaker. You might not, perhaps, enjoy listening to a sermon an hour long, but the Japanese feel that it is not worth coming out to hear a sermon much shorter than that and sit through it with much gravity and patience, entirely undisturbed by the occasional prancing of the small children back and forth to visit their paternal and maternal relatives on their respective sides of the church.

I wish I could make you see the occupants of the women's side, with their pretty, graceful manners. Some have gone through great persecutions before they could stand there as Christians.

One gentle little woman was firm enough to be divorced from her husband, separated from her child and driven out of her house rather than give up her faith. Her own family urged her husband to this course, hoping that she would finally succumb to the opposition. I believe he has since taken her back in spite of the violent scene when he tore up her Bible and drove her out of the house; for he has a friend, a fellow-physician with himself in the Garrison Hospital, who, himself having a wife who is a Christian and being a good-natured man, persuaded him that the Christian faith, though not the thing for educated men, really improves women, and that there is no use in losing a good wife simply on that account.

As I take a mental glance down the aisle I hardly know who would interest you most, for every one has a story — what human being has not, if we only knew it? Here is a lady with a sweet, sad face, too sad to understand when we look across the church at her husband, one of our elders, a Judge and a man of sense and gentleness; at her only son, who, though only fourteen, works as well for the church as the oldest member, and at her three sweet little girls by her side. Her thorn in the flesh has been her own mother. For years she violently opposed Christianity and Christians, making her daughter's life miserable in many petty ways; but last year a servant in the family was dismissed, and to their surprise, from that time on, the old lady has been mildness itself, and they discovered that their whilom servant was a hater of our faith and so had worked all this mischief between mother and daughter. Not long ago the old lady died and in her last illness became a Christian, so I hope that sadness will soon pass from my favorite's face.

One of the women is our Bible-woman now, but was formerly a hair-dresser. She and her husband, the "tonsorial artist," though of humble rank, are people of much character and influence in the Church, and have induced many to join, especially a number of soldiers. This little woman was a great favorite among the ladies of rank, whose hair she dressed every week, and as she oiled and bowed up their jetty locks, she used to tell them the old, old story. Some became Christians. One, a woman of high position, decided to join the Church, but one day the little hair-dresser happened to say something about her being a sinner and she was highly indignant. "*I*, a samurai's wife, a *sinner!* Why, I have never sinned in my life!" And since then, though she is on friendly calling terms with us, we do not see her at church.

One thing I like very much about the Hiroshima Church people is the hearty way in which they work to enlist others. During one winter they used to meet every Sunday afternoon, and while a committee (of different members each time) went to call on persons they thought most likely to be influenced and talked to them about Christianity, the rest of the members prayed for their success. The number of persons they have reached in this way is quite astonishing.

When our first missionary went to Hiroshima, three years ago, the Church had but 30 members; last spring over 130 were reported and there have been baptisms since.

I have spent so much time over the Church that I cannot more than mention Mr. Bryan's preaching place, where service is held two evenings in the week; Mr. Curtis's class for men and women every Sunday evening, where he has fifty or sixty studying the Bible; the classes which all the gentlemen have in English and by which they gain a hold on their scholars — scholars who, in Mr. Ayres's class, are not boys, but men, one of them a Judge who wishes to learn English in order to read law books in that language.

Then there are various classes taught by the ladies of the mission — knitting, cooking, sewing, together with religious teaching. Three large Sunday-schools outside the church are carried on, two of them often containing three hundred scholars, and there is Miss Cuthbert's girls' school and I must say a little more about that. Owing to her long illness last year, it has been at a disadvantage; but the growth has been steady and satisfactory.

More than half of the girls have joined the Church. They have lately moved to a pleasant Japanese house, a great improvement on the gloomy one occupied before, and the new quarters seem to have already had their influence in attracting pupils.

Foreign residents in Japan, outside of treaty ports, are not allowed to be away from their homes over night without special permission, which can only be obtained from Tokyo after a great deal of

red tape. Consequently, what we can do outside of Hiroshima must be within a short distance of the city—that is to say, what we do directly; for the gentlemen control, by correspondence, all the work done by our mission in that part of the island.

In three towns near Hiroshima we hold services, namely, Iwakuni, Etajima and Kure. The naval college is at Etajima and, though many of the cadets and some officers and their wives are Christians, it is hard to form a permanent Church there, as they are so often transferred to other stations, going away in their turn to scatter the good seed.

At Kure are the naval dock-yards and the people there are of an equally fine type, but more permanent. By working from Hiroshima, with Japanese helpers, we have now a fine church building, with thirty church members. We feel very proud of our Kure Church. One of the gentlemen goes over by steamer every Sunday morning to teach in Sunday-school and two of the ladies give instruction there during the week.

These are the principal lines of our work in Hiroshima. Many calls from and upon Japanese and long conversations with them are also an effective means in daily use for reaching the people.

Mary Dashiell Bryan.

A REMINISCENCE.

This picture brings vividly to mind my first outing in Japan. It was the next summer after my arrival. We had only two weeks summer vacation in those primitive days and one I spent in the village of Tomioka in company with Mrs. Grinnan, then Miss Lena Leete, of Graham Seminary. A number of girls from both the schools went with us and, as the heat was intense, our preparations and carrying so many bags and bundles was a tiresome business. Cots, dishes, food and kitchen utensils went with us by rail from Tokyo to Yokohama, and our great business there was hiring a boat to take us all down the bay to Tomioka. Oh, how hot it was as we stood on the bank of the canal in the noonday sun, bargaining with the boatmen! There were plenty of boats, but most of them were full of cargo or too dirty for use.

At last we hailed one of the same shape as that shown in the picture, but larger, which was being briskly sculled along in charge of four or five wild looking men, with whom Miss Leete courageously made a bargain, to my great admiration.

The men soon proved to be savage only in appearance, taking excellent care of our girls, stowing away their *geta*, or wooden shoes, providing pieces of matting for them to sit on and even cracking jokes to cheer their drooping spirits. Two men poled and two sculled and we threaded our way from among the jam of boats and out of the city.

After winding among the fertile fields, past groups of more than half-naked children on the banks, we emerged at last through a picturesque cutting in the bluff upon the breezy bay—much to the delight of all at first, but the subsequent misery of not a few; for, with the dancing motion, heads went down on the bottom of the boat and groans succeeded exclamations of pleasure.

That week was thoroughly enjoyed in spite of heat and mosquitoes and the new experience of such visitors as snakes and centipedes. Mr. and Mrs. Alexander, with their two dear little girls, occupied the same old temple and together we had family worship and pleasant intercourse and enjoyed the daily bath in the bay which was our principal recreation.

Tomioka is a small place, not offering a field for Christian effort in comparison with thousands of other towns and villages and we cannot take our girls there any longer, as in the days when it was a quiet fishing village, because it has become a fashionable resort, frequented by fast and wealthy Japanese. But there is a great deal of Christian work done up and down that coast, from Yokohama to Yokosuka, and it may be that little Tomioka may not be always passed by or may yet show fruit for the seed sown there in former years.

Anna K. Davis.

A SUNDAY-SCHOOL IN WEST JAPAN.

Would you enjoy a walk with me to our little Sabbath-school on Ko-da-tsu-no Street? It is not in either of the neat little churches which are the pride of our hearts here in Kanazawa where large audiences assemble, but away out on a destitute street where the Gospel light is shining in only a few scattered homes. Twenty minutes brisk walk from our house will take you to the door of a weatherbeaten wooden building. You will find three small rooms thrown into one by removing sliding doors. Into these rooms are sometimes gathered over a hundred children. During the general exercises we are as many as can conveniently sit on the floors. During class hours small upstairs rooms accommodate two classes. The rooms are rented by the Y. M. C. A. of Kanazawa and they have preaching service here every Sabbath evening well attended. Mr. Taylor and myself are the only foreigners in the Sunday-school.* You would be at home at once in his class, for he teaches, in English, young men, most of them students in the boys' school carried on by our Board. I take with me as assistant teachers four of our Christian schoolgirls and it would do your hearts good, as it does mine, to see the enthusiasm and patience and love they put into their work.

The children are of all classes and ages, some from nice homes with bright, clean faces and dresses; others are poor, neglected and unlovely in outward appearance, but looking into their bright, black eyes uplifted to ours, with eager interest ofttimes, it is easy to forget soiled dresses and unkempt hair. We know too that their outward appearance will change as they grow in the knowledge of better things. Have we not watched numbers going through this transforming process even during the few brief years that we have lived here?

Of course you will notice here and there a listless child, but rarely a rude or noisy one. Sometimes when cards and papers are distributed they forget their manners and almost take you by storm in their eagerness to get possession of them. A bright card is to a Japanese child a treasure. We give them out according to our stock on hand and soon notice a decrease in attendance when obliged to distribute sparingly. You would be surprised at the readiness with which these strange-faced, queerly-dressed, quiet little Japanese children commit and recite Bible verses. It is really wonderful what memories they have. It is much easier for them to recite than to understand, so until they have had enough instruction to enable them to grasp some meaning from the words they learn, we do not encourage them in committing more than a single text in the lesson for the day.

It would perhaps be a revelation to you, as it was to me, to see how much explanation is necessary to convey to their minds the simplest Bible truths. Over and over again the lesson must be told, not so much because they are not willing to believe, but it is so wonderfully new that they cannot grasp it at once. You have to begin at the beginning. Little we realize how much we owe to a Christian atmosphere until we meet the spiritual poverty and darkness of heathenism. Occasionally you meet in these infant class rooms a spirit bold enough to protest against believing in a God whom he cannot see and assuring you that the idols in their temples are true gods who hear and answer their prayers, as one bright little boy did last Sunday, but usually they listen quietly and you see by their shining, interested eyes that they trust you and believe you are telling what is true.

Our building is located on a prominent street and the singing often attracts crowds of passers-by. A paper door separates us on one side from the street and you will see sometimes a number of holes punched in the paper and as many black eyes peering in.

The children are very fond of singing and you would enjoy the spirit with

* Written some months ago.

which they enter into it, but it is certainly something excruciating to a cultivated ear.

I have given you a hasty glimpse of our newest Sabbath-school in Kanazawa. It is but a few months old, but we have already seen some fruit. Two promising young girls have united with the Church and others are interested. Our equipments are not what we would like, but they are sufficient to attract the children even of this neighborhood, which is noted as one of the strongest Buddhist centres in the city. We only wish we had the workers to carry on a dozen just such schools. Think of four only for a city of 100,000 souls!

Laura M. Naylor.

A SUPERIOR WOMAN.

CONFUCIUS has much to say of the "Superior Man," but a few days ago closed the earthly career of one who, though belonging to the sex despised by the great philosopher, may yet be called in the highest — the Christian — sense, *superior*.

Zing-Ziu belonged to an influential family, her grandfather, father and uncle all being Chinese officials. When Zing-Ziu was twelve years old her mother died rejoicing in the Saviour, though not having been baptized. The little girl was then taken to the home of her wealthy uncle and aunt, by whom she was greatly beloved. But she was not happy and longed to be with Christian people. Accordingly, when an opportunity presented itself, she went to her mother's relatives, who, though poor, were Christians, and besought them to allow her to cast in her lot with them. Her uncle and aunt were loath to release her and offered to find her a wealthy husband and give her a dowry of a thousand dollars if she would remain with them and renounce the foreign religion. But, like Moses, she chose rather to suffer affliction with the people of God than to enjoy the pleasures of sin.

At the age of seventeen she was placed in our girls' boarding school, where she applied herself diligently to study and made rapid progress. After two or three years in school she was married to Mr. Zee, then a young preacher and now pastor of our church in Ningpo. They were remarkably well adapted to each other, both having intellects of a high order and both being thoroughly consecrated to the Lord's service. A more affectionate couple it would be hard to find. Mrs. Zee was a thrifty housewife, economical and industrious to the last degree.

She leaves eight children, her oldest son, after studying medicine, having just been employed by the mission. As a mother, she faithfully instructed her children in Scripture and Catechism and Christian living. Her labor of love was not confined to her own family. She was very sympathetic and loving and many a burdened soul has been comforted by her. Given to hospitality, few were the days in the twelve years of her husband's pastorate in Ningpo that her house has been without guests.

She was most earnest in preaching the Gospel to all with whom she came in contact. For several years she has taught in her own house a small day school composed of heathen girls; neither did she fail to visit their parents and preach Christ to them, and time would fail to tell of her abundant labors in Church and Sunday-school and woman's prayer-meeting.

Her example and influence have been good in the direction of liberal giving. She would encourage her children at times to deny themselves some article of food and give the money thus saved to the Christmas Offering. Not content with her husband's giving one month of his salary to the Church, she gave a liberal sum in her own name from the savings of her thrift. We know not how much it may be due to her bright example that the Ningpo Church is not only self-supporting but able also to help in evangelistic and other good causes.

When this earnest worker was stricken with typhus fever both foreign missionaries and the native church members united with the afflicted husband in praying that it might please the Lord to spare her a little longer. But after one short week of suffering she was taken home, and we bow in submission to the Lord's holy will. He had her crown ready for her before she herself had expected. When asked if she thought the Master was about to call for her, she replied: "I think there can hardly be such great joy in store for me just now; there must be more work for me on earth."

W. J. McKee.

NINGPO, CHINA, May 29, 1890.

FOR SNOW STORMS IN TAKATA.

EXPANDING.—Our readers may remember that in this large town, two hundred and fifty miles northwest from Tokyo, there were only eight members of Church at this time three years ago, and no Japanese women were seen at the meetings. Now there is a Church of over sixty, including some women. They put up a house of worship and dedicated it last fall in the presence of a concourse of people. Toward the $700 which it cost, the schoolgirls contributed about $25, which they earned themselves.

Miss Milliken spent last autumn in the Takata school, but it was left the whole winter in charge of those various Sans, older and younger, who seem to have caught, in a wonderful degree, the spirit of their leaders.

In April, Mrs. True went up to see how they prospered, and her observations must be given in her own words. They are taken from a letter written to a friend in Tokyo. Beginning with her journey, she says the transfer from train to tram-car in Yokohama was "fraught with difficulty."

"However, I got over, through mud nearly to the tops of my shoes, with big box, little box, band-box and bundle, in time to get them all weighed, and, as I had bought my ticket at the tea-house, was able to go up the *toge* with the first passengers, while about half of them had to wait three hours.

"You can imagine how we were packed in. Two men who sat opposite me smoked continually and puffed smoke in my face. My feet lost feeling and my head ached, so that I seriously considered the question, 'Does it pay?'

"I reached Takata at eight o'clock and found the whole family, boarders and day pupils, at the station. Baggage was loaded into a jinrikisha and we walked to the school. My new umbrella was broken on the train and I limped on with the disreputable member.

"Reaching the house, I found everything in nice order; the wall newly papered, the mats re-covered and Miss D.'s red curtains up. They had baked and brewed and were prepared to set out a feast; but I was too tired to appreciate it, and so they kindly undid my traps, got out sheets and made the bed.

"This morning they brought me a nice breakfast and, as I was late, they had prayers without me. As I was eating they were singing in the room below, 'Trusting Jesus, that is all,' and I exclaimed: 'Yes, *it does pay!*' I would ride all the way from Tokyo to Takata in such a tram-car, if necessary, to enable me to have some part in teaching these dear girls the lesson of that hymn. When I went down to the opening of school I said again: '*It pays.*'

. . . "Hirose San came in and said she was going out and should she take my umbrella to be mended. I was glad it had been broken; it was so thoughtful in her to see it and offer without being asked.

"Your table has no ink stains and the whole place looks cared for."

There is a beautiful consistency between that last sentence and a fine examination paper, which we have seen, of one of the Takata girls. The subject is II. Corinthians and in answer to the question which three verses of that book she wishes most to remember she quotes for one: "Let everything be done decently and in order."

Takata is famous for its deep snows, in which it annually lies buried to the roofs of the houses. The accompanying cuts represent implements used by the people of that town and region in the snow storms. They are from drawings so delicately executed that even the New York engraver said: "Cleverly done."

Miss Davis, who kindly furnished them, sends the following explanation:

"Miss Toku Ogawa, who went up to Takata with me and has been ever since our principal assistant in the school there, made these little sketches before I left.

"No. 1 is the great coat, made of straw, worn in snow or rain.

"2 and 3. Snow-boots, of straw.

"4 and 5. Snow-shoes, in which the feet are placed and *lifted* over the snow by the rope ends held in the hands.

"6. A pair of clogs, specially for walking on snow or the soft earth of a garden.

"7. Straw hat for stormy weather.

"8. A sled.

"9. Spade for cutting and lifting snow.

"10. The great saw, for sawing it into blocks for summer use.

"These blocks are packed into large, square holes dug in the ground and well covered with straw. Then, in the summer, men go around the streets with it in baskets, balanced on either end of a long pole across their shoulders, and you will hear them everywhere calling: '*Kori, kori!*' (Ice, ice!) It is really more like ice than snow after the long packing and, grated down, with a sprinkling of sugar on top, makes a very refreshing dish. It is all the ice cream which is known or ever seen in that country where they have no cows—in fact, it does duty both for ice cream and lemonade, for they have no lemons, either. The Takata people are thankful for their snow, which is pure and cheap and a luxury unknown in the southern provinces."

Letters from the Front.

JAPAN.

Miss Hesser, of the boarding-school in Kanazawa, wrote May 5, 1890:

One of our girls was taken home by her father yesterday, very sick with a disease common among the Japanese. The limbs become lifeless and when it strikes the heart the patient dies. This dear child was very ill Saturday evening and I telegraphed for her father; they live thirty miles from here. He traveled all night, arrived at six o'clock Sunday morning and started back with her by noon. We are very anxious to hear how she endured the journey. She had been with us only seven months. She loved her Bible and, we trust, had learned to love the Saviour.

EMBROIDERING, MEMORIZING, PLAYING.

One of the Christian women is teacher of needle-work in our school, and the girls are embroidering silk handkerchiefs to sell; they put the money into their mission treasury.

Some one asked, in a recent letter, whether we ever administer corporal punishment. No, never. Our pupils are young ladies (none under fourteen years) and we treat them as such, but, when necessary, we reprove their faults.

Japanese girls, like the Chinese, can memorize whole chapters and books of the Bible. One of our greatest trials is to get them to recite the thoughts in their own language and not in words of the book, for they do not always understand what they memorize.

Our girls are very fond of parlor games, but we have only a few home-made ones. If any young ladies would like to send us something of the kind, I am sure the girls would be very glad and so would their teachers. Authors and Scripture question cards would be enjoyed.

Our girls dress, sleep and eat just as in their own homes. We have a matron who collects the money from the girls by the fifth of each month and buys all the food and the girls help her in preparing it. On Sunday we send them bread or cake from our own table as a little treat for their dinner.

Mrs. Winn also wrote from Kanazawa, May 27, 1890:

There is a great deal of typhoid fever in the city this spring. One of the school-girls is very ill with it and a woman who was much interested in the Truth has died. She was wife of an officer and many of his official friends came to the funeral, although it was at the church. The Japanese minister spoke with earnestness, and very appropriately, to this audience, and I pray some good seed may have fallen into the hearts of those who heard. The services were certainly a great contrast to the performances which are generally gone through with by the priests over the dead. It is astonishing how so many among the well-educated classes can consent to such nonsense. In their hearts I am sure many of them know there is a better way. Our minister was recently saying that many who believe the true religion are afraid to confess it because they would lose their office or be ridiculed by wealthy friends.

REMARKABLE FOR A HEATHEN.

The woman of whose funeral I spoke attended my meetings regularly and, with her children, attended Sunday-school. She seemed to me a particularly lovable woman, so gentle and lady-like, and her husband says that during the twelve years of their married life he never knew of her telling a lie. This is a remarkable statement for a (heathen) Japanese. He has attended meetings at the church a good deal since his wife died. Will you not pray that he may become a Christian?

Mrs. Fisher wrote from Osaka, June 22, 1890:

The reaction against foreign people and foreign things seems to have affected our Osaka churches less than those in other parts of the country. The North Church has a good pastor, who said recently there had not been a communion since he took charge, a year or more ago, in which there had not been some members added. It is a large and flourishing Church. If the South Church only had a good building I think they would equal the North in growth and prosperity. The members are generally not well off in this world's goods, but they have been doing their best to raise money for a new church home. They have now about enough to pay for the ground only, as real estate in that part of the city is expensive. Their present building is poor, dark and

small and in a noisy place, and they say people often come there and hear enough of the Gospel to become interested and then go to some other church where accommodations are more pleasant.

NEW SHOOTS.

Mr. Fisher, with the aid of a Japanese helper, is getting ready to open a new preaching place in a part of the city where there are no churches. A house has been rented and neatly fixed up for the purpose and next Wednesday they have the opening service. Other preaching places have been opened in connection with the North and South Churches and were prosperous at last accounts.

Work has recently been begun in Sokai, a suburb of Osaka, containing many thousand inhabitants. We have eight or ten Christians there with a good helper, and hope ere long we may have a Church.

HUNGRY AND PATIENT.

Miss Milliken, writing from Tokyo, May 7, 1890, says:

The rice yield last year fell quite below the average. As a consequence rice has risen frightfully in price and as it is the standard of value, other things have risen too. There is much suffering among the poorer classes. I have heard some harrowing stories of the distress among the poorest of all.

These people suffer so quietly. They sell away their possessions until their poor houses are left empty and they are reduced to the last thread of clothing, and when they have nothing more to sell and no possible way of earning food they put an end to their lives in the most unobtrusive way possible.

Government has a large famine fund and has now come to the relief of the public by sending to China for large quantities of rice. When this comes, prices will fall.

A POLISHED SOUL.

Mrs. Thompson also wrote from Tokyo, April 2, 1890:

Our Bible woman, Mrs. Nakagawa, has been very ill since the beginning of the year and may at any time be called away from us. Her home is so far away that I am not able to see her as often as I would like. Mr. Thompson went for me yesterday and said he was refreshed by his visit. Her faith never wavers and she can give a clear statement of it. After Mr. Thompson had read the Scriptures and prayed with her, she also, in her weakness not able to raise herself from the pillow, offered a prayer remarkable for its order, fullness and fervor. The thought has often come to me, what value can be put upon such polished souls as hers — taken out from heathenism? Surely missions pay.

My Bible classes in two of the churches are going on as usual. They are intended for Christian women.

The day-school for children that we started more than a year ago has been increasing in numbers. The place is proving well chosen. On one side the rather large ground once occupied by the College for Peers is now almost built up with small houses for the common people. On the other hand is a fine large school put up by government for young men studying English. There has been preaching in our little school-room twice every week, in the evening, and many young men from this school have come in to hear. We keep up a Sabbath-school and teach the International Lessons. Being in Luke this year, they are especially profitable and appropriate to those who know little of religious truth.

ONE OF THE TRIALS.

I had been comforting myself that one of our workers was growing in grace and efficiency, when I was shocked two months ago by her falling into gross sin. Immediately after, she was in despair and ready to take her own life. She made full confession. I went to her and after a long and searching talk could not but feel that in God's sight she was a purer and more devoted woman than she had ever been before.

Public opinion here and at home is widely different. The Japanese are not shocked at the sight of sin and practically the matter soon passes out of sight. This young woman is unusually bright and efficient, a member of one of the branches of the Imperial family, and was cast off, at least temporarily, by her father when she became a Christian. By God's grace she may yet do a noble work for Him.

A VARIETY OF OCCUPATION.

Miss Annie Ballagh, of Tokyo, reports herself:

Still teaching in the Boys' Preparatory School, which in the autumn was moved into the city in hopes of increasing the number of students. We gained fifteen; about sixty in regular attendance.

Three Japanese teachers, Dr. McCauley and Professor Harris, who come from the Meiji Gakuin twice a week, and myself, are the corps of teachers. I am giving six hours a day, including the time of going and coming, and find it quite wearing, especially as there is nothing but paper sliding-door partitions between the class rooms and the least sound can be heard distinctly from room to room. You can imagine how much noise there might be in a class of thirty-five men and boys.

There has been steady progress in all the classes and marked progress with the beginners. These nine began in September, some not knowing a letter, and are now (in February) in the Third Reader, spelling such words as "received," "perplexed," etc.

INDUSTRIAL DEPARTMENT OF BANCHO MOVED.

Up to the close of the year in June, 1889, six girls of the industrial department of the Bancho School made two hundred and sixty-seven garments — all foreign — more than thirty of which were ladies' dresses. Six other girls embroidered

two hundred and sixty-five articles, mostly handkerchiefs. Altogether they just about covered the expenses of the year. In their studies they stood as well as any in their classes and in some instances in advance.

Since October, '89, they have been living in a suburb of the city, two miles and a half from Bancho, in their own new building—the gift of some kind Japanese ladies. It is a comfortable two-story frame building and will accommodate about thirty boarders. The original number of twelve has increased to twenty-six boarders and five day pupils.

Those who attend school in the morning, work in the afternoon and *vice versa*. Mrs. Kato, a fine Christian lady, gives her time gratuitously as *Kocho* or superintendent. Study of the Bible is a daily part of the curriculum. We attend Sunday-school and service at a preaching station at a convenient distance on Sunday mornings and in the evening Mrs. Kato holds a prayer-meeting. Fifteen of the girls are earnest Christians.

Besides all kinds of fancy knitting, sewing and embroidery, some of the girls make beautiful real thread lace.

SUPERINTENDING THE NEEDLES.

When the department moved from Bancho the Japanese ladies plead with me not to leave, and I was so much interested in the girls I did not like to relinquish my hold upon them, so I consented to live here and superintend as before. I have a little, old Japanese house and two girls stay with me for company. I have two English classes in vocal and instrumental music, besides oversight of the industrial classes. And now do you wonder that I have little time for correspondence?

THE UYENO PARK MISSION.

MISS YOUNGMAN, who was aiding a mission held in connection with the fair at Uyeno Park, near Tokyo, wrote July 5, 1890:

Our mission at Uyeno has kept up constantly since the 1st of March and over 2,000 souls have had the Gospel preached to them. Over 550 New Testaments have been placed in the hands of unbelievers, about 40,000 tracts distributed and many chapters of Scripture given away. Not a cent of mission money has been given me. All has been done by voluntary contributions. I have not even asked for money. The one Bible woman whom the Society employs for me has given three afternoons to the children's meetings each week. All our needs have been supplied and I have had excellent health. Surely the Lord has been with us and to His name be the praise. The expenses have been nearly 300 silver dollars for the four months. It was thought the fair would close the last of June, so all arrangements were made up to that time, but my commission was to last until the end of the fair, so I have made arrangements for this month. The meetings are in the evenings only, and various other methods are used during the day to reach the people, such as writing on a large blackboard outside the house two new Bible texts every day, distributing tracts, and the reading room.

Over 120 pastors and preachers have assisted. To-day we have but one yen for the extra hall preaching, but our meetings are all given out for the month and the Lord will provide. Four months of happy, united work have shown that different denominations can work in unison and many think they should not stop with the fair, but continue. We are seeking direction in prayer and have resolved to decide the matter on the 15th inst.

The celestina has been doing good service every day for a half-hour before the preaching and the magic lantern with its 130 pictures is shown Mondays and Fridays. From 7 to 7.30 the celestina is played by a small boy, then we sing with the organ, then preaching, then magic lantern, making it nearly eleven o'clock at night when I get home. Yet the Lord keeps me well and so very glad and happy to be thus used. Not a single disturbance or unpleasant thing has occurred since we opened last March. How sure it is that the Lord is with us!

CASES OF DESTITUTION.

I have no less than eight persons in my house, helping them to get so they can help themselves. One family of four had slept out of doors for sixteen nights and had not had a meal for two days. They were filthy and I had them change their clothes in the yard, putting the garments into carbolic acid, and then I took them in. Another widow and child were starving and without a place to sleep; they have been with me now two weeks.

MRS. J. B. PORTER, M.D., writes, June 6, from a new place, the city of KYOTO, where she has been residing with her husband for several months. She says:

Certainly God has never blessed our efforts more than he is blessing now. I have never enjoyed such privileges before on the mission field. Our work comes to us—all we can do. The women's meetings at our house are large and the attention given to Bible instruction is wonderful.

We are in a perfect hive of Buddhism. All day long and far into the night we hear the temple bells. Our home is right among the people, too near for health, I fear, not separated by street or lawn. Still, we feel that being with the people is so much better than simply going off on a trip or tour among them once in a while. For the missionary, living in a community with six or more families is delightful, more so than living off alone; but we cannot reach the people by occasional visits. Personal supervision, an intimate, friendly association with them,

to sympathize and help when in trouble, to rejoice and be glad in season, is the secret of missionary work. About two families are needed in a station for mutual advice and help, especially in case of sickness. We hope soon to have a family with us.

One of the new openings for work here in our midst is through a husband, wife and sister, who have asked for admission to the Church. They are at the head of a large establishment for coloring crape and have in their employ a large number of heathen men and women. Mr. Porter goes to instruct them on Wednesday and Saturday evenings.

CHINA.

Miss Boughton, who went out in October, 1889, wrote from Wei Hien, February 26, 1890:

Everything here is so much more comfortable than I expected to find it. Many of the people about us really want to learn "the doctrine," as they call it, and those who do not care to know of Jesus have yet found that foreigners are not so bad after all, and we are kindly treated. The schools are crowded and pupils have to be turned away because the places are all filled. Many patients come to the hospital and there would be many more if the foreign physicians had time to attend to them. There is much to be done, and we are longing to be at work, but we must first know something of the language. It is hard to be among the people and see their misery and yet not be able to say a word to help them.

We have had a delightful winter; only one real storm since we came and a cloudy day is so rare that we are really glad to see it. Just now we are busy getting ready to keep house. We have sent to Shanghai for a stove, to Chefoo for other necessaries and we have a carpenter and tinner at work for us here. Please think of us as well and happy and only anxious to get the language, that we may work directly for the people.

NORTH INDIA.

Miss Savage, who went to assist in the Dehra School in the autumn of 1888, wrote from there April 7, 1890:

I am charmed with the country and am not in the warmest part of it, so that I cannot even complain of the heat. One realizes many things about the sun in this land — its fearful power to destroy life, the marvelous forms of beauty it develops in the vegetable kingdom, and the moment it sets the light begins to fade, so that before one is more than aware it has set, the darkness is upon us.

One thing has impressed me particularly this year — the change that comes over these girls after they have been even a few months in school. I had a good opportunity to contrast them with heathen girls a while ago when we were off on a picnic near a Goorkha village. The Goorkhas are a very intelligent people and their women and girls are bright. After lunch, our girls, who can sing hymns by the hour and love nothing so well, began to sing. A number from the village gathered around, and I wished the home friends might have seen the bright, smiling faces and plain, clean dresses of our girls and the soiled garments, unkempt hair and different expression of the heathen girls. They would feel that the schools are good as well as other branches of mission work. . . .

Miss Donaldson is looking after the sick and finding plenty of work for even a new-comer. Miss Wherry is always very much concerned lest she allow the new ladies to work too much. The first year is hard, because you seem to have thrust your head into a mass of something and it takes almost a year to get your eyes open enough to know what it is.

SYRIA.

We take pleasure in presenting a first letter from Mrs. Watson, who went out last September. It bears date Zahleh, May 31, 1890:

I was ready to mount my horse to visit our southern out-stations when I received your letter. Mr. Hoskins, my husband and I went together. Mr. Hoskins took his magic lantern with him. It was a new thing to all the villages, so you may imagine what a sensation it made. I would like to tell you about each of the places, but it would take too long. I will give you a short account of our stay in the last village we went to.

El Kuraoun is quite a large village, composed mostly of Moslems. We arrived there about ten o'clock A.M. and found the children at their lessons seated on the front stoop of the teacher's house. The teacher is a self-educated man, a native of the place. He has only lately been married to a young girl of one of the near villages. He taught her some branches himself and then sent her to the Sidon girls' school, paying all her expenses.

We had the examination in the afternoon. Little by little, Moslem men began to drop in to see what we were doing. Some of them stayed through all the exercises. The children repeated part of the Shorter Catechism, long chapters from the Old and New Testaments and numbers of hymns. They also gave several declamations, a thing which they are very fond of doing.

We went to call on one of the leading Moslem families. I was shown into the women's apartments. They received me very kindly and asked if I came from America and made other commonplace talk.

We had the lantern exhibition in the evening. We took a lesson from the other villages and did not try to have it in the house, but in the yard. The place was crowded; even the rooftops and walls were occupied. The people were very much interested and behaved quite well.

HOME DEPARTMENT

MONTHLY MEETING.—*September.*

Scripture Text, Gen. xlix., 10 — Unto Him shall the gathering of the people be.
Scripture Reading, John x, 7-17.
General Topic — OUR MISSIONS IN JAPAN AND KOREA.

"The distracted political condition of Japan, to-day, is such as to call for most earnest prayer." "In no mission field has there been such a ferment of thought, theory and speculation as is now going on in Japan."

A summary of the work of our two Missions in Japan gathered from Annual Report of The Assembly's Board. That report, as issued from year to year, is indispensable if one wishes to have any adequate idea of the foreign Missionary work of our Church. It adds greatly to the interest to know it as a connected and continuous whole.

Report from Graham Seminary and the Bancho School; progress made in consolidating these two. Dai Machi School; Shinagawa School; School at Yokohama; at Takata. Bible Women's Institute. Primary Schools. Summer Bible School at Koyama. The Schools at Kanazawa and Osaka and Hiroshima. New work begun in efforts to reach the regions beyond. New Missionaries (refer to Reports of Woman's Boards of the Northwest, Southwest, etc., etc. and to *W. W.*, Sept., '89).

Condensed Sketch of the United Church of Christ in Japan, and other articles in *The Church*, Sept., '89.

Education in Japan (p. 389 *The Church*, Nov., '89). Influence of John Stuart Mill in Japan (*The Church*, May, '90, p. 396). The Political Situation (*The Church*, p. 399). Panoramic View of Eastern Asiatic Mission Fields (*The Church*, June, '90).

Japan in the 16th century, Japan to-day (*Miss. Review*, Sept., '89, p. 700). The Great Crisis in Japan (*Miss. Review*, Nov., '89). Effect of Treaty Revision (*Miss. Review*, Nov., '89, p. 851). Perils that threaten; anti-foreign feeling (read "The Unexpected in Japan." *Miss. Review*, April, '90).

Much information in article contributed by Rev. Henry Loomis to *N. Y. Evangelist* of March 20, '90.

Death of Rev. Joseph H. Neesima; his work in the Doshisha College (*Miss. Herald*, April, '90. *The Church*, May, 90). Sketch of the Doshisha Schools and of work in and around Kyoto (*Miss. Herald*, July, '90).

Korea. Summary of work (refer to Ann. Rep'ts).

Social Phases in Korea (*W. W.* Jan., '90). Letter from Seoul (*W. W.* June, '90).

Korea and Bible Times (*The Church*, Nov., '89). Testimony of a young Korean to the religion of Jesus (*The Church*, Nov., '89, p. 458).

The Korean Union Mission (*Miss. Review*, Nov., '89, p. 851). The Christian Dawn in Korea (*Miss. Review*, April, '90).

Names of missionaries will be found on The Missionary Calendar of Prayer, and we trust that daily supplication will be made for them.

E. M. R.

"SAVE."—THE STUDY OF A WORD.

SOMETIMES you get hold of an inspired word, perhaps only a single word, and the Holy Spirit flashes such light on it that it seems to reveal the full character of Christ like a completed circle. It is a key that unlocks all the royal treasuries, and you say in the radiance of that light, "Why, what a word this is, how wonderful, how full of power! This reveals my Saviour, this inflames my heart, and it makes me love him with all my soul."

I know we are in the habit of putting the Saviour away off from us because he is holy and we are vile. We are alienated by realizing the fact of diversity of character. There is no such impassable gulf as that, and it seems impossible to bridge it. How can two walk together except they be agreed? And so we dwell upon the impossibility till our hearts get cold and hard. We say we are unworthy of His love, and of course He doesn't love us and can't. We forget that the fact of its being unreasonable and impossible has nothing to do with it. All things are possible with God.

Some young mothers were talking and praying together yesterday for their little children. One said a good way to train them was to develop the good and ignore the evil. "Yes," said Mrs. L.; "baby the other day feeling naughty, said defiantly, 'I don't love Jesus. I don't love Him one bit.' Said the mother, 'But He loves you. He loves you very, very much.' The child was silenced and impressed. A look of thoughful wonder and appreciation came into his face and at once the badness was all gone away."

That's why He loves us — because we don't love Him! That's why He saves us — because we are lost and need saving.

He came not to call the righteous but

sinners to repentance. They that are whole need not a physician, only the sick because they are sick. He is the friend of sinners, and He died to save us only because we needed saving. If we were good He would not have come to die — would not have needed to — but because of our extremity He reveals his power.

Yesmin, of Botan, under conviction, said: "He can save these girls of the Plain (Oroomiah), but He can't save me; my sins are higher than the mountains of Jeloo, more than the sands! Eighteen years of sin! (She was eighteen years old.) He can't save me!"

The Spirit that reveals then taught her the miracle of scarlet and crimson made white as snow and clean as wool; and the great Saviour saved the great sinner. "He forgave the debt," seemingly because of its greatness!

Now when we don't love Him — want our own way — are tempted — and all the bad in us rises like stormy waves, when faith is dead and all is dark and we are utterly overwhelmed and engulfed and going down into the pit — it is the very time to look to Jesus to be saved.

"In my hand no price I bring,
Simply to Thy cross I cling."

Again, every day in little cares and temptations that alienate and dwarf us and separate us, so that we follow afar off, let us remember Jesus saves and be not faithless but believe and use His grace constantly and lavishly without fear of exhaustion, because He is *such* a Saviour and it is His business all the time to save. What a Saviour to tell the heathen of everywhere!

There is something in this word we are studying that has a breaking and melting effect, and it is the most extravagant word in the language, grows on you and takes your breath away like some chapters in Ephesians, Romans and Hebrews; and after learning to conjugate it awhile in the teacher's class, Foreign Missions don't seem anything at all, only just easy and legitimate — in fact, necessary. You can't help seeing it. *Sarah J. Rhea.*

"WOMAN'S WORK FOR WOMAN."

But says one, "I am not interested in such reading." If you are not you are greatly behind the times. There is no subject more before the great thinking world at present than that of foreign missions. When the greatest explorers of the world are missionaries, when the great scientific associations and the sovereigns of the most enlightened nations of the world are honoring them with gold medals and other insignia, only bestowed upon the benefactors of our race; when commerce, and art, and science, and great national and international enterprises are hitching on to the missionary car, then the eyes of all the world wait upon it, and no one, especially a Christian, can afford to be ignorant.

Such reading is stimulating to the intellect as well as to the heart. To be brought monthly in contact with a strange country, to study its people, its manners, its customs, is, like travel, "a liberal education." It sets one to ransacking libraries, looking up books of travel and scientific works which in the hurry of our busy age we have overlooked.

Take the magazine. Read it. Suffer it not to get swamped at the bottom of a sea of daily newspapers, magazines, or "last new novels"; adopt Thoreau's plan and instead of reading the *Times* read the "eternities." Read No. 1 as a duty. No. 2 will be well received, No. 3 positively welcome; then join the missionary society and No. 4 will be a *necessity*.— *Mrs. J. B. Stewart*, in *The Occident* (San Francisco), July 9, 1890.

The slight changes in the arrangement of the "Home Department" which have been authorized by Central Committee and were carried into effect in the July issue have met with more than expected cordiality. "An improvement," says Mrs. Benj. Douglass.

A prominent officer in another of our Boards writes: "It looks more like a union of heart and a union of hand — to my mind, a great improvement. When I think that we are all Presbyterian women working for one end, it seems to me that every line of division that can be dropped, should be, and everything that complicates should be simplified. I used to be very jealous for our Board but, of late years I am more and more impressed with the fact that all such feeling must be sacrificed if necessary for strengthening and unifying the great work. Not for our Boards are we working, but for precious souls. I am glad the Occidental Board is with us."

LETTER WRITING ON THE FIELD.

A MILD ESXPOTULATION.

DEAR *Woman's Work:* We have received a printed letter from the Board lovingly admonishing its missionaries, particularly those who are adopted by individual societies or churches, to "take a half-hour once in three months" for a letter that will interest donors at home. It sounds very reasonable, but there are some things to be said for the delinquent missionary.

Suppose you can only lay hold of half-hours, what can be said in that space?

Sometimes it seems, when mail time is rushing abreast of me, that it takes ten minutes to address an envelope to the United States. The stamps in this country are deficient in gum; they have to be carefully written over, as there are thieves in the post-office department who pick them off; the sheets must be weighed, as not even an eager Band would care to pay postage dues; it is safer to write on the envelope how much has been paid; and, finally "via Brindisi and thro' Italy." Having done all this, in the balance of your half-hour a letter is to be written for public use, and it *must* be "interesting." Disappointments which too often take the place of the thrilling incidents supposed to fill a missionary's career must not blue the page; the fever that may be coming on must not dull it; the irritation caused by the howls of that able-bodied beggar without must not betray itself. You feel that you should apologize for your long silence and measurably gather up the threads of your correspondence, and you waste time, trying to decide if you shall waste time by so doing.

Friends, do you know what it is to live without an ante-room, or front door, or dead-latch? People walk right into the missionary's study here, or, if they do not feel privileged to do that they stand outside and cough. These interruptions are continuous, the visits are for every conceivable object, and the visitor's leisure is as abundant as the missionary's is scant.

I will not dwell on the fact that whenever your missionary sits down to write to you his heart turns to those dear friends who are slipping out of his life because there is no time he feels justified in taking for the correspondence that would keep their interests united.

I know a missionary whose hands, the Board admits, are very full. I call him an odd-job man. I do not like to tell you how many weeks have run into months since his annual report was begun. He sat down quite hopefully to finish it the day that letter came from the Board, but, as usual, there was an interruption. A letter this time; I will give you extracts from it, that you may get an insight into some of the inspirations of this work on the field:

"REV. SIR: When I was on my way to school several of the dogs of R—— had a quarrel; among those dogs there is one of mine. Upon this J——, son of D——, came over to my house with a club and began to challenge my father to fight with him. My father had already taken the dog in and shut the door, J—— all the while walking in front of the house as if he was the bravest knight on the field. While he was thus engaged, M——, youngest son of Z——, came along with a mighty club, with which J—— forced the door open, rushed into the house and was on the point of killing the dog. Had not M—— entered in he would surely have done some mischief. Now, I beg to request the favor of your kindly coming over here and investigating the matter. You will very kindly come over this evening and see to it. I cannot fix my mind to do anything but appeal to you in time of trouble. Hoping you will take this trouble for one of your humblest servants, your ever obedient servant, *Y.*"

Some one will just here ask if these are the squabbles of Christians. Christians? No; they are the baptized children of Christians, who, like many in America, bear the name but not the faith of their fathers.

But I did not mean to ask too much commiseration. All earnest people have their hands and days overflowing. I started to write a loving admonition to church members and Band members to "take a half-hour once in three months" and write a letter to interest your missionary. He receives from the Board circular letters, from pastors and presidents of societies appeals to send them something inspiring; how seldom the letter that is "as cold water to a thirsty soul!" If he must write, why not you? Let it be a *correspondence.*

What shall you write? First, be sure to make known who you are and be sure your address is legible. I know of a missionary who has tried in vain to find out the ages in the Band that "adopts" her.

I can tell you what to write to a woman. Tell her about the latest books, entertainments, yes, the fashions that interest you. Send her your Easter and Christmas music, if she has an instrument, a song or

instrumental piece. Send her a new recipe, an illustrated paper, a calendar. See if she would not like to have some magazine that you subscribe for, after you have read it. Tell her what the little people are wearing and doing if she has children to provide for. Ask her questions. If you have a spark of curiosity as to how she lives, what her domestic troubles are, how she finds time for outside work, and if it is enjoyable, give her something to answer about these things.

Do not tell her she is "so brave"; she knows she is not and it makes her feel like a hypocrite. Don't tell her you wonder what she would think of a book you are reading and then not send it to her. Don't write about such things as Johnstown disasters and "la grippe" unless they are matters of your personal experience. A missionary, even out of his small salary, will subscribe to some paper and not be ignorant of what all the world knows.

Finally, if there are questions of missionary methods or touching work for Christ at home discuss them with her. Ask if there is not some one she has long prayed for whose name you too may take to the Throne of Heavenly Grace.

I am confident that one such letter written, or remembrance sent, will make it easier for you to do more and give more for the great cause than the most interesting letter received and read at your stated meeting. *Susan R. Janvier.*

FUTTEHGURH, INDIA.

A GENTLE ENCOURAGEMENT.

Occasional admonitions from thoughtful home workers have been addressed in the past to our Auxiliaries and Bands (and they may still need them) not to press their burdened missionaries with letter writing; to be content with a circular letter, or a printed one, or a letter from somebody else in the same mission, and to keep up their side of the mutual obligation by writing good letters to the missionary. While reaffirming all such ground, we have still a word to say in favor of "half-hour letters" from the missionary and it is said out of a personal experience abroad and a corrected view at home.

We, also, used to think a half-hour too short to show proper respect to a Society and that it wouldn't "pay" to send anything but a *long* letter across the ocean. A nearer and better acquaintance with Societies has corrected that impression. They are more easily satisfied than the missionary is apt to think. Were the writer back in her old place on the field and sustaining her former relation to a certain forbearing Society at home, while sure that she could not resist sometimes writing long letters to that dearest of Societies, we know some would be written that could be read inside of two minutes. We would even dare to write a postal card when the "beggar was howling outside the gate" so that we could not concentrate our wits upon a letter and explain *that* to the Society.

While about to express these sentiments and more in the same line, our eye fell upon something so to the point and from a source so much respected that we stay our pen to quote the following extracts, of which we indorse every word.

Miss Porter, a missionary of the American Board, writes to *Mission Studies* (Chicago), May, 1890, with reference to mistakes which she made while in China in the matter of letter writing.

. . . "I thought that unless one had time for a long letter with a good deal of general information on a variety of subjects, the requirements of a meeting could not be met, and as time for long letters and capacity to group and arrange facts came rarely, I felt myself excused from this form of service. What do I think now after much observation of missionary societies? Several things which would have made writing much more spontaneous and less burdensome had I known them earlier.

"In the first place, the occasions are rare when friends desire or can find place for a long letter in a meeting. Again and again I have known programme committees decide to leave out a letter which would otherwise have been read simply because it was 'so long and not easily divided.' Minute and detailed descriptions of social customs are unnecessary, because these are things which intelligent ladies can learn for themselves. Let your letters suggest them and so set the bright-minded girls or interested women to looking them up in the books and periodicals which are within their reach, but do not feel burdened with a sense of obligation to go through all that wearisome round each time yourself. What is needed from you is the story of your work — written just when the glow of some recent experience is upon you. When you come in from a class or a visit with some incident fresh on your mind which has touched

your heart, roused your indignation, or showed you a deeper depth of heathenism than you have seen before, then write, not a letter, but just that conversation scene, whatever it was, that it may bring to hearts here something of the impression it made upon yours. Give to the circles here what you would to a congenial, sympathetic, ardent friend were she by your side; what you *do* give to your home circle only with the mere personal elements, which make you shrink so from having such letters published, left out. This habit of writing in this frank, simple, unconventional way, may easily be formed and will bring you into a sympathy close and delightful with this large and constantly growing circle of intelligent, faithful co-laborers on this side the sea. . . . I am writing to the shrinking ones, to whom missionary *work* is very dear, but missionary letters a burden. Believe me, the information which would be helpful is just that which you can give. Do it briefly, without waiting for that leisure which never comes. Comfort yourself, too, with the remembrance that those leisure time letters are rarely best; they are apt to be mechanical, while the word written as you turn aside for a moment in the glow and eagerness of a crowded day brings with it something of your life. Send these heart-warm records of your daily experience or observation and God will use them to touch some other heart. You may never know who receives the message, but give lovingly, ungrudgingly to your Christian sisters as you do to your heathen ones, and some of this seed also shall yield a blessed harvest."

SINCE LAST MONTH.

ARRIVALS IN THE UNITED STATES.

July 19.—At San Francisco, Dr. Mary West Niles from Canton, China. Address, Gorham, N. Y. Also, Miss Harriette Lewis from Canton. Address, 12 S. First St., San José, Cal.

July 25.—Mrs. B. B. Brier from West Africa. Address, Rankin, Ill.

August 2.—At New York, W. R. Faries, M. D., from China.

DEPARTURES.

July 26.—Mr. J. L. Underwood and wife and Miss Elizabeth R. Williamson for San Paulo, Brazil.

August 2.—Rev. Stanley K. Phraner and wife for the Laos Mission.

DEATHS.

May 18.—Rev. B. B. Brier at Batanga, West Coast of Africa, one year and fourteen days after sailing from New York.

—— —. John W. Heron, M. D., at Seoul, Korea.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Societies and Bands desiring to prepare boxes for missionaries would do well to correspond with the officers at Philadelphia with regard to them. The expense of transportation is so great and in many cases duties are so high that care should be taken not to send articles that can be obtained as well on the field, or those that are of no use when received. We have heard of a box being passed through the custom house with great difficulty, which, when opened, was found to contain only short pieces of lead pencils. Again, heavy bedding and woolen garments are not needed by the natives of India. Boxes suitably filled and carefully packed are valued by many of our missionaries, but in the present pressure to provide funds for the regular work we hope that no Society or Band will use money from its treasury for this purpose. The funds necessary for the box should be raised for that special purpose and the expense of forwarding to its destination should also be provided for, that no burden may be laid upon the missionary for whom it is intended.

MISS HARRIETTE LEWIS, Canton, returns to this country for a four months' visit. She declines to take a long vacation and makes this trip at her own charges, as an ounce of prevention, hoping to return to China invigorated at its close.

MISS PHEBE R. THOMAS, whose death was mentioned last month, left two well-trained teachers at San Paulo, Brazil, to carry on her kindergarten as she began it.

WHILE the summer months are bringing to most of us rest and refreshment they find some busy with preparations for long journeys, returning to their work in distant mission fields or going out for the first time. Among the newly appointed are: Miss E. R. Williamson, of the Calvary Church, Philadelphia, who is already on her way to San Paulo, Brazil, where Miss Kulh will have a glad welcome for her, and Miss Annie Morton, of Asbury Park, N. J., who is soon to sail for Ningpo, China. Let us follow them with our love and prayers as they journey and as they meet the new experiences that are waiting for them.

We are also glad to add to the list of missionaries in our annual report the names of Mrs. C. A. Killie and Mrs. W. O. Elterich, of the Shantung Mission, China. These friends have been on the field for several months, but have only recently become connected with our Society.

From Chicago.

THE condition of the treasury of our Assembly's Board is such as to call for most fervent prayer and immediate action on the part of every one connected with our more than sixteen hundred Auxiliary Societies. Let each ask herself, What can *I* do to continue the five hundred and seventy-six missionaries on the field? "They have gone forth," to use the words of Dr. Ellinwood, "on the plighted faith of a great and wealthy Church, AND THAT FAITH MUST BE KEPT." Also ask what more can I do to help send forth the four thousand young men and women who are saying to the churches: "Here we are, if the way shall open to send us." O, for a perfect consecration of great wealth! Dear friends throughout the mighty and rich Northwest, I entreat you, as far as possible, double your subscriptions. The chariots of the Lord are many; don't let any failure on our part block the wheels. "The Lord is among them."

Mrs. H. D. Penfield.

ALTHOUGH notice of the death of Rev. B. B. Brier may be found elsewhere, as we of "Room 48" knew him, he having so recently gone from among us with his wife, we make mention of it here to our Auxiliaries, asking their special prayers for the dear young wife left alone — yet not alone — for she writes: "The Saviour seems so much nearer since He has taken my husband to Himself." Both Mr. and Mrs. Brier went happily and bravely forth, feeling no fear, for the Father's love and care went with them. Mrs. Brier's letters have been so bright and cheery that we have all enjoyed them and hoped that their lives would be long in the land of their adoption.

Just about the time we heard the sad news one of the secretaries received a few lines from the president of the society which had adopted Mrs. Brier for their missionary, saying: "Whatever other letters are neglected, be sure that those of our 'Sweet Brier Rose,' as we have christened her, will not be." Will not this society still continue to love and pray for her now that she has come home to her father's house? May she be upheld by the tender love and feel that the "Everlasting Arms" of the One who is even more than husband are about her.

WE ask our Societies to notice and heed the first note, written especially for the Philadelphia Auxiliaries, in the August *W. W.*, page 226. We cannot keep our records correctly unless these requests are complied with. We, too, have long lists of both woman's missionary societies and bands when we receive our presbyterial reports, of which we have had no previous announcement.

AT one of our Friday morning meetings, we were glad to see and greet our Miss Patton, of India, who about the time this number is out will be starting back to her mission school at Panhalla. She told us many interesting particulars of caste barriers to progress.

Another Friday we had Mrs. T. Heyward Hayes, of Bangkok, Siam. She told us that at the hospital of which Dr. Hayes has charge they treat a hundred patients a day who have no ordained missionary to talk with them. She emphasized the need of one or two more men in that mission station.

BESIDES these who have been to the front we have had bright young recruits who are going out in answer to some of the many calls for more helpers: Miss Colman, who is under appointment to Allahabad, India, "who gladly goes where she has dreamed of working since her childhood, where her aunt, Miss Wilson, worked and died"; Rev. Mr. Brashear and wife, who go to Tabriz, Persia; Miss Rachel Irwin, who goes with her brother to Kolhapur, India. We hope to see some of these several times before they finally leave us.

SPACE is lacking for us to speak of the many friends who have spent an hour with us at our weekly meetings. Notwithstanding heat and the absence of so many of our regular attendants, the meetings have been as largely attended as during the winter; there have been very few if any vacant chairs at any of them.

WE have the following new leaflets for sale. Address the W. P. B. M. of the Northwest, Room 48 McCormick Block, Chicago, Ill.:

"Pa Ang, the first Laos convert of Petchaburi," "Giving," "How our Mission Band Learned to Pray." Each of the above, 2 cents each or 15 cents per dozen. "The Willful Gifts and the Disconcerted Deacons," 2 cents each or 20 cents per dozen.

From New York.

MISS STIMERS, Guatemala, June 18, speaks of the grand scenery but primitive customs of the people, much of the weaving being done by hand looms in the houses as in the days of our grandmothers. Letters have also been received from Miss C. O. Van Duzee, Salmas, Persia, May 17, and Miss M. K. Van Duzee, Oroomiah, Persia, May 16. She says the little children at that station are a most delightful and pleasant feature and adds: "Our hearts are full of gratitude because of the precious revival here this spring. We are all working with new courage."

MISS HUNTER writes from Hamadan, April 11, that at the close of the vacation because of the Jewish Passover she hopes to commence her kindergarten. She feels that her post at Hamadan is the one above all others she would choose. Miss C. G. Montgomery also wrote from Hamadan, Persia, June 5, and Miss G. S. Bigelow from Tokyo, Japan, May 6 and June 23, and Miss I. A. Leete, Tokyo, June 7.

From Northern New York.

FOUR months of our fiscal year have already passed and only eight more remain in which to redeem our pledges and do our part toward reaching the goal set by the Assembly; for every member of our Auxiliaries and Bands should feel a personal responsibility in raising this million. The calls from the field were never louder

there were never more encouragements, and we have, therefore, every incentive to push our work vigorously during the remaining months.

WITH the return of fall many of our members are coming home with renewed vigor. To them we would speak a word and urge the claim of the monthly meeting upon them. The few faithful ones who have held the fort during the heat of summer need your help; do not fail to give it. These meetings are the life of the society and every member has a personal responsibility in regard to them, and if we go expecting to meet our Lord there, He will not fail us and not only will a blessing come to yourselves and your society, but we shall all reap the benefit of your faithful attendance at our Annual Meeting in the spring.

WE expect every boy and girl within the bounds of Northern New York will desire a share in the Industrial School at Lakawn. This should be an extra gift; don't let it interfere with your regular pledged work. "Where there is a will there is a way," and surely you will find a way of earning money to help put up this building, which will be such a blessing to the boys and girls of Lakawn.

IT is hoped that this year our Young Ladies' Societies and Bands mean to try to enlarge their work. This can be done by increased membership; every young lady in your church should be in your Society or Band. At least we trust that none of our young people mean to disappoint us this year and diminish the receipts of our treasury by diverting their money to other causes, however needy or good they may be. Let your motto be: "Our pledge must first be redeemed."

THE probabilities are that the general meeting of the Society, held in October, will be omitted this year.

From St. Louis.

Missionary literature may be obtained at the "Rooms," 1107 Olive Street.

THOUGH the heat has been almost unendurable at times, the regular meetings of the Board have been held through the summer. Interest was added to the mid-monthly meeting of July by the presence of Miss Geisinger, from Dehra, North India. Though it is probable she will visit churches and societies here and there, it will be done only so far as not to deprive her of much-needed rest. Miss Geisinger will be at the meeting of the Woman's Synodical Society of Kansas, to be held in October.

ONE of our new auxiliaries has such a special history that we cannot forbear giving it an introduction to our members. The "Presbyterian Ladies' Society" of Oklahoma City was organized with thirteen members, August 29, 1889, while most of the people in the place were yet living in tents. It did not call itself a *missionary* society at first, being aware that "every dollar earned would be needed on the field." At the end of eleven months the society has been increased by twenty-four and has raised $325, which has been expended on a large, comfortable church building. They have now both allied themselves with the Southwest Board and joined the new presbyterial society of Chickasaw Presbytery, Mrs. Mary A. Miller, president, and are reported as "planning for the winter's campaign and hoping to accomplish much for the honor of our Lord."

LATEST publications of the Board are:

"Burdens or Wings, Which?" Price, 15 cents per dozen.

"The Willful Gifts and the Disconcerted Deacons." Price, 20 cents per dozen.

"How Our Mission Band Learned to Pray." 15 cents per dozen.

"The Wrongs of Hindoo Widows." 10 cents per dozen.

From San Francisco.

Board Meeting, first Monday of each month at 933 Sacramento Street; business meeting at 10.30 A. M.; afternoon meeting and exercises by Chinese girls in the Home at 2 P. M. Visitors welcome.

MISS BENNETT, of San Bernardino, has been chosen to help Miss Cort at Petchaburi. She has been adopted by the Ladies' and the Young People's Societies of the First Church, San Francisco. About the time this is read she will be on the way to her new home in Siam. We bespeak the prayers of all our auxiliaries in her behalf.

DR. EFFIE DEANE WORLEY, of San Francisco, another of our missionary daughters, expects to sail sometime in September for Suchow, China, to which she has recently been appointed. Dr. Worley has labored among the Chinese here, and her heart is with the people of the "Flowery Kingdom." May the Great Physician guide and sustain her in all her work, that she may be the means of healing many both in body and soul.

THE ladies of the First Church, Oakland, are to be congratulated in having Miss Mary L. Symes, of Allahabad, India, for their missionary. One has but to turn to the April number of *Woman's Work* to see what a consecrated worker she is. Her support was assumed unanimously by the Oakland Auxiliary, and earnest, heartfelt prayer was offered for her by her new missionary co-workers.

MISS MARGIE CULBERTSON, who for three years has faithfully assisted her aunt, Miss Culbertson, in the Chinese Home, was recently called East by illness in her family. How much the Chinese girls were attached to her was learned by one of the officers who went to the girls' rooms soon after she had gone. The lady was told: "For three days girls have velly hard time." "What has been the matter?" she asked. "All girls cly too muchee, Miss Margie go. Before she go, come up here, have prayers with all the girls. Me velly solly she go."

WE have added to our list of leaflets "How to Conduct an Auxiliary or Band Successfully," by Mrs. P. D. Browne. This is just what many

of our societies need. Price, 10 cents per dozen. We also have a short leaflet on "Christian Endeavor Societies" for free distribution. Our annual reports are still being called for. Send to Mrs. E. V. Robbins, 933 Sacramento Street, for leaflets, reports or mite boxes.

NEW AUXILIARIES AND BANDS.

INDIAN TERRITORY.
Oklahoma City.

KANSAS.
Clay Centre.
Cora.
Waverly, Harvest Workers.

MICHIGAN.
East Jordan, Mission Bd.

MINNESOTA.
St. Paul, Arlington Hills Ch.

NEBRASKA.
Tekamah, reorganized.
Wood River, Mission Bd.

NEW YORK.
Caledonia, Young People's.
Carmel, Young People's.
" Pearl Seekers,
Cazenovia, Lend-a-Hand Club.
Fayetteville, Young Ladies' Circle.
Oswego, In His Name Circle of King's Sons.
Rochester, Young Ladies'.
Shortsville, Carrier Doves.
Spencer, Young People's.
Whitelaw, Golden Rule Bd.

OHIO.
Jersey, King's Helpers.
Wooster, China Bd.

PENNSYLVANIA.
Altoona, 3d Ch., Willing-to-Help Bd.
Canonsburg, Central Ch., King's Bd.
Coatesville, Mission Cadets.
Middle Octorara, Young Ladies'.
Milroy, Mission Bd.
Monroeton, De Heer Bd.
Pittsburg, 43d St. Ch., Richard Lea Bd.
Port Allegheny, 1st Ch.
South Bethlehem.
Wilkes Barre, Memorial Ch., King's Sons.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from July 1, 1890.

[PRESBYTERIES IN SMALL CAPITALS.]

BALTIMORE.—Baltimore, 1st, Girls' Aux., 25, S. S., 125; Mrs. J. B. Moore Bristor, 230, 380.00

BUTLER.—Grove City, 7.60; Martinsburg, 10; New Hope, S. S., 3; Petrolia, 5; Plain Grove, 11; Sunbury, Y. L. C., 16; Pres. Soc., th. off., 60.24, 112.84

CARLISLE.—Carlisle, 2d, 48; Chambersburg, Falling Spring, 13.50, a lady, 5; Dillsburg, 15; Gettysburg, Miss McPherson, 50; Mercersburg, Y. L. B., 5; Harrisburg, Market Sq., 74.23, S. S., Senior Dept., 38.40, Woman's prayer meeting, 16, Mrs. J. Harvey's cl., 1; New Bloomfied, 5, Early Blossoms, 10.45; Steelton, 2.10, 283.68

CHESTER.—Berwyn, Boys' Bd., 5; West Chester, 50, 55.00

CLARION.—Beechwoods, Pancoast Bd., 8.07; Bethesda, 11.30; Brockwayville, 5.20; Brookville, 5; Clarion, Y. L. B., 40; Concord, 18; East Brady, 43.90, Beacon Lights, 20; Leatherwood, 15, Y. L. B., 10.65; Licking, 12; New Bethlehem, 15.15; Oak Grove, 24; Pisgah, Y. P. S., 30, Snowflakes, 30; Punxsutawney, 6.50, A. C. Good Bd., 6; Reynoldsville, Little Builders, 3.75; Richland, 8.20; Rockland, 4.60; Sligo, 15, 332.32

CLEVELAND.—Cleveland, 1st, Calvary, S. S., primary cl., 14.20; Case Ave., Golden Rule Bd., 25; North, Forget-me-not Bd., 10; Wilson Ave., S. S., 20; Painesville, Lake Erie Sem., 21.20, 90.40

COLUMBUS.—Columbus, 1st, 27; 2d Ch., 8.45, Harriet Newell Bd., 18; 5th Ave., 24.55; Westminster, 3.85; London, Finley Bd., 12.50, 94.35

DAYTON.—Piqua, 18; Seven Mile, 6; Springfield, 2d, North Side Chapel, for debt, 5; Troy, "Second Soc.," 18.75, 47.75

ELIZABETH.—Elizabeth, Ass'n, 100, 1st Ch., Bd., 40; Lower Valley, Little Reapers, 5; Perth Amboy, 8.11; Plainfield, Ass'n, 133.10, Y. L. B., 50; Roselle, 56.30, S. S., 30; Westfield, 37.50, 460.01

JERSEY CITY.—Englewood, Lookout Club, 15, Day-by-Day Club, 15; Rutherford, 19.22; West Hoboken, Workers, *special*, 20; Pres. Soc., bal. from Contingent Fund, 30, 99.22

LACKAWANNA.—Athens, 12.50; Carbondale, 15; Honesdale, 57.75; Plymouth, 21.25; Scranton, 1st, 75, Juvenile Ass'n, 125; Scranton, 2d, 236.85; Washburn St., 17.69, Kefr Shima Bd., 25, Find-out Bd., 3.35; Troy, 20, Birthday Bd., 6.25; Towanda, 50; Wilkes-Barré, 1st, 100; West Pittson, 27.08, 792.72

MONMOUTH.—Beverly, 20; Burlington (East), S. S., 26, 46.00

MORRIS AND ORANGE.—East Orange, 1st, 31.15; Orange, 2d, 100, S. S., 30; Orange, Central, 90, Miss Slade's cl., 30; South Orange, Y. L. B., 30, Vailsburg, S. S., Burden Bearers, 2.25, Ready-to-Help Bd., 3.89, 317.29

NEWARK.—Bloomfield, 1st, 112.50; Montclair, 1st, 100, Boys' Brigade, 20, Sunbeams, 105; Montclair, Trinity, 50; Newark, 1st, 142, Stearns Mem. Bd., 100, Workers for Jesus, 7.50; Newark, 3d, 103.90, S. S., 140, Mrs. Douglass, 15; 6th Ch., 15; Central, 50; High St., 48.75, Fannie Meeker Bd., 15, 1,024.65

NEW BRUNSWICK.—Kingston, Cheerful Workers, 30; New Brunswick, 1st, 25; Trenton, 1st, 200; Trenton, 4th, 155; Prospect St., 30, Bd., 38.79, 478.79

NEWTON.—Belvidere, 1st, 40, Willing Workers (debt 10), 30, Sowers of the Seed, 8.68; Belvidere, 2d, 23.70, Paul Bd., 30; Blairstown, 61; Deckertown (Clove), 6.68; Phillipsburg, Coral Workers, 22; Stewartsville, 12.50, 234.56

PHILADELPHIA, CENTRAL.—Arch St., 225; Green Hill, M. G., 30; North, Light Bearers, 9; North Broad St., 237, Wadsworth Bd., 34; 1st Ch., N. Liberties, Little Gleaners, 30; Temple, 42, in mem. Mrs. Eliza Babcock, 5, Y. P. B., 10, Grace Bd., 6.15, 628.15

PORTSMOUTH.—Ironton, 28.32; Jackson, 4; Portsmouth, 1st, 17.50, Y. L. B., 10, 59.82

SHENANGO.—Clarksville, 24.50; Hopewell, 10; New Castle, 1st, S. S., 11; Neshannock, 57.32; Pulaski, 17.30, Bd., 20; Rich Hill, Little Children's Bd., 5; Westfield, 51; Miss M. C. McClelland, 15, 211.12

WASHINGTON.—Burgettstown, Golden Chain Bd., 15; Frankfort, Pickens Bd., 20; Pigeon Creek, 50; Three Springs, 15; Upper Buffalo, 57.50; Washington, 1st, 100, Cornes Bd., 25, S. S., 3 classes, 68.55, 2 classes, 36.85, 1 class, 8.03; Washington Fem. Sem., 30, Miss Thompson's cl., 30; West Alexander, 75; Wheeling, 1st, 71.84, S. S., 10, Sydney Ott Bd., 18.25; Liberty District, Union S. S. No. 9, 5, 636.02

WEST JERSEY.—Camden, 1st, 32.51; Hammonton, Bd., 2.50; Merchantville, King's Daughters, 12, 47.01

WESTMINSTER.—Centre, 16; Lancaster, 50; Leacock, 30; Middle Octorara, 23; Slate Ridge, 15; York, 1st, Niles Bd., 50; Westminster, 20, 204.00

WOOSTER.—Apple Creek, Y. L. B., 9.75; Creston, 4; Doylestown, 5; McKay, 5; Orrville, 2; Plymouth, 8; Wayne, 4.55, Light Bearers, 1.58; West Salem, 8; Wooster, 1st, 18, Y. L. B., 15; Wooster, Westminster, 37, 117.88

ZANESVILLE.—Chandlersville, 23.20; Coshocton, 13.30; Duncan's Falls, 10, Ada Gault Bd., 4; Granville, Earning Givers, 17, Fem. College, 30; High Hill, 20; Homer, 10; Jefferson, 12; Mt. Pleasant, 3.40; Muskingum, Y. L. B., 15.75; New Concord, Pleasant Hill Bd., 15; Norwich, 20; Roseville, 5; Utica, 7.25, Boys' Bd., 1; Zanesville, 1st, 10; Putnam, 11.70, inf. sch., 4.54; 2d Ch., Y. L. B., 10, 243.14

MISCELLANEOUS.—Chillicothe, O., H. M. S., thank off., 5; Manayunk, Pa., Samuel W. Brown, 100; Philadelphia, a friend, 10; Mrs. E. W. Labaree, Persia, 10; Tennent, N. J., anon., 30 cts., 125.30

Total for July, 1890, $7,122.02
Total since May 1, 1890, 9,947.42

The Aux. Soc., Hopewell, Pa., has sent a box to Miss McBeth, valued at $35.00.

MRS. JULIA M. FISHBURN, *Treas.*,
Aug. 1, 1890. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to July 20, 1890.

BLOOMINGTON.—Bloomington, 1st, 34; 2d, 123.50; Clinton, 25; Cooksville, 16.72; El Paso, 3.20; Gilman, 10; Lexington, 15.20; Normal, 3.80, 231.42

CHICAGO.—Austin, Torch Bearers, 14.35; Chicago, 1st, S. S., 50; Moseley Chapel, S. S., 45; 5th, 7.68; 6th, 37.85; Church of the Covenant, 24.90; Englewood, 1st, Y. L. S., 38.78; Evanston, 1st, 52, S. S., 20; Joliet, Central Ch., 35.42, Y. P. S., 11.93, S. S., 15.63; Lake Forest, 41.25, Y. P. S., 10.88, Steady Streams, 27.49, University Society, 400; Lake View, 1st, 27.72; Oak Park, 1st, 56.69; Riverside, Girls' Guild, 11; income from real estate, 256.64; Mrs. Linsley, 50 cts.; aged widow of a Pres. minister, 4, 1,180.71

CHIPPEWA.—West Superior, Bd., 10.00

COUNCIL BLUFFS.—Clarinda, 3.85; Corning, 9.38, W. W. A., 12.50; Logan, 1.60; Menlo, 5.10; Shenandoah, 5.05; Red Oak, 7.60, 45.08

DETROIT.—Detroit, 1st, 100; Second Ave. Ch., 25; Trumbull Ave. Ch., 14.45; Church of the Covenant, Hastings

Bd., 10; Westminster Ch., 50, Y. L. S., 10; Northville, 7; Pontiac, 7.50, 223.95

DUBUQUE.—Dubuque, 2d, 26.65, Y. L. S., 30, S. S. cl., 14; Hopkinton, 10.05; West Union, 13, Willing Workers, 3.40, 97.10

FORT DODGE.—East Cedar, Busy Bees, 4.48; Lake City, 8; Sioux City, 2d, 7; Manilla, 2.42; Grand Junction, 5; Sac City, 4.85; Schaller, 4.85, 36.60

FORT WAYNE.—Columbia City, 3; Ft. Wayne, 1st, Mrs. D. B. Wells' cl., 20; 2d, 5; Huntington, 5, Y. P. S., 3; Kendallville, 5, S. S., 5; Waterloo, 4, 50.00

HURON.—Tiffin, Mrs. Harriet L. Dunlap, 50.00

KALAMAZOO.—Kalamazoo, Michigan F. Seminary, 11; Paw Paw, 4; Richland, 7.62, 22.62

LAKE SUPERIOR.—Ford River, 6; Ishpeming, 35, 41.00

LANSING.—Concord, 2.50: Jackson, 5; N. Lansing, Coral Bd, 15; (less Syn. ex., 22 cts.), 22.28

LIMA.—Ada, 15; Findlay, 25; 12, 52.00

MADISON.—Madison, 30.90; Prairie du Sac, 6.10, 37.00

MONTANA.—Helena, 11.80; Deer Lodge, 9, S.S., 15, 35.80

MONROE.—Adrian, 42; Palmyra, Y. L. S., 8; Tecumseh, 25, Y. L. S., 25, 100.00

NEW ALBANY.—Bedford, 2.85; Hanover, 12.75, Light Bearers, 7.25; Mitchell, 2.50; New Albany, 54.20; 2d, 10; 3d, 20.60; Pleasant, 2.25; Vernon, 6.50; Vevay, 1.25, 120.15

OMAHA.—Craig, 2.75; Omaha, 11.80; German Ch., 5, 19.55

OTTAWA.—Au Sable, 8.55; Plato Ch., 25, 33.55

PEORIA.—Elmira, 7.26, Temple Builders, 5.50; Galesburg, 11.90, Pearl Seekers, 10; Green Valley, 6.25; Lewistown, 34.50; Peoria, 1st, 14.75, E. R. Edwards Bd., 8.18, Little Lights, 10.40; 2d, 16.20; Grace Ch., 9.15; Princeville, 15.50; Prospect Ch., 6.55; Yates City, 6.50, 162.64

PETOSKEY.—Cadillac, 10; Harbor Springs, 1.62; Riverside, 4.50, 16.12

PUEBLO.—Colorado Springs, 46, Y. L. S., 5.35, Mary Rice Circle, 1.38, 52.73

ROCK RIVER.—Geneseo, Y. F. B., 3.86; Morrison, Y. L. S., 6.25, Willing Workers, 7.25; Rock Island, Broadway Ch., S. S., 12.98; Sterling, 28, 58.34

SAGINAW.—Bay City, 14.84; West Bay City, Westminster Ch., 44.28, 59.12

SCHUYLER.—Camp Point, 10; Macomb, Earnest Workers, 6; Mt. Sterling, Cheerful Givers, 50; Perry, S.S., 5.85, 71.85

SPRINGFIELD.—Athens, North Sangamon Ch., 14; Decatur, Y. L. S., 30; Divernon, 8.84; Jacksonville, 8.55; State St. Ch., 50, S.S., 10; Westminster Ch., 33.95; Lincoln, 4.28; Maroa, 3.75; Mason City, 13.70; Pisgah Ch., 15, S. S., 11.25; Petersburgh, 5.35; Pleasant Plains, 7.85; Springfield, 1st, 13.50, Y. L. B., 7.50, S. S., 15; 2d, 31.55; Portugese Ch., 15, 299.07

VINCENNES.—Claiborne Ch., 9.26; Evansville, Walnut St. Ch., 70; Grace Ch., 31.10, Cross Bearers, 3; Oakland City, 3; Princeton, 5; Terre Haute, Central Ch., Hawley Bd., 3.90; Upper Indiana Ch., 10.15, Happy Workers, 3; Vincennes, 11.00; Washington, 5, 154.50

WATERLOO.—Ackley, 8.40; Clarksville, Mrs. and Miss Graham and cl., 5; Marshalltown, Y. P. S. C. E., 2.91; Nevada, Girls' Bd., 5; State Center, 5; Washburn, 9.70; Waterloo, 12.15, 48.16

MISCELLANEOUS.—Adrian, Ill., Ruth Pettijohn, 2.50; Midland, Mich., Mrs. M. H. Stanford, 1, 3.50

Total for month, $3,343.84
Previously acknowledged, 4.952.47

Total from April 20, 1890, $8,296.31

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, July 20, 1890. Room 48 McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for July, 1890.

BINGHAMTON.—Binghamton, 1st, 87.50; Immanuel Chapel, S. S., 7.25; West, Y. P. Soc., C. E., 7; Canonsville, 5; Waverly, 31.43. 138.18

BUFFALO.—Buffalo, Bethany, 9; Calvary W. C. Ass'n, 22.19; Church of the Covenant, Hopeful Bd., 7; North, 54.50; Miss. Bd., 20, 112.69

CAYUGA.—Auburn, Central, Fowler Soc., 25; Ithaca, 185; King's Messengers, 4.02, 214.02

HUDSON.—Port Jervis, 1st Ch., S. S., 10.00

LONG ISLAND.—Bridgehampton, 18.25; Cutchogue, 27.50; Greenport, S. S., 25; Mattituck, 1.38; Through Mrs. Woodside, 96.51, 168.64

MORRIS AND ORANGE.—Morristown, 1st, Children's Miss. Soc., 75.00

NASSAU.—Elmont, 7; Freeport, 22; S. S. Miss. Soc., 10; Hempstead Miss. Bd., 10: Newtown, 15.83; Springfield, 8.61, 73.44

NEW YORK.—Central, 125; 4th, 34; Madison Ave., 224; Mt. Washington Valley, 80; 13th St., 30; Washington Heights, 38; West 51st St. Miss. Bd., 10, 541.00

NIAGARA.—Albion, 21; Barre Centre, 1.90; Holley, 5; Lockport, 1st, 33; Niagara Falls, 18.75, 79.65

OTSEGO.—Cherry Valley, 37.50; Cooperstown, 45; Hobart, 11; Oneonta. 8.75, 102.25

ROCHESTER.—Rochester, Brick, Girls' Miss. Bd., 14.00

SYRACUSE.—Baldwinsville, Willing Works, 5; Canastota, Y. P. Miss. Cir., 10; Skaneateles, 19, 34.00

WESTCHESTER.—Bridgeport, Conn., 25; Dobbs Ferry, 18; Mount Vernon, 10; Peekskill, 1st and 2d Chs., 35, 88.00

MISCELLANEOUS.—A friend, 10; Mrs. Anne Wampole, 1; Concord, N. C., Whitehall Industrial School, Cheerful Workers, 5, 16.00

Legacy of Mrs. Mary B. Lovejoy, deceased, Ninevah, N. Y. (less tax), 4,750.00

Total for July, $6,416.87
Total from April 1, 12,795.78

MRS. C. P. HARTT, *Treas.*,
53 Fifth Ave., N. Y. City.

MRS. J. A. WELCH, *Asst. Treas.*,
53 Fifth Ave., N. Y. City.

Receipts of Foreign Fund of the Woman's Presbyterian Board of Missions of the Southwest to August 1, 1890.

EMPORIA.—Arkansas City, 2.50; Caldwell, Earnest Workers, 1.76; Derby, 1.95; Emporia, 7.75; Arundel Ave., Ch., 1.25; Mayfield, 7; Newton, 6; Wichita, 1st Ch., 18.29, 46.50

HIGHLAND.—Blue Rapids, 8.00

KANSAS CITY.—Butler, 32; Creighton, 2.64; Kansas City, 2d Ch., 13.00; Raymore, 6.70; Raymore, Busy Harvesters, 15.80, 70.14

LARNED.—Hutchinson, 3.75; Hutchinson, Y. L. M. B., 6.25; Hutchinson, Pearl Gatherers, 7; Larned, 3.82; Lyons, 10; McPherson, 13.40; Sterling, 5.00, 49.22

N. TEXAS.—Denison, 14.13; S. S. M. S., 5.63; Birthday Box, 1.50; Gainesville, S. S. infant cl., 8.55, 29.81

OSBORNE.—Bow Creek, 3.50; Calvert, 1.50; Colby, 1.20; Norton, 1; Osborne, 4; Phillipsburg, 2.50, 13.70

OZARK.—Carthage, 13.25

PALMYRA.—Edina Hartwell M. S., 9.15

ST. LOUIS.—St. Louis, West Ch., 15, King's Children, 15, Mrs. S. A. Miller, 25, 55.00

TOPEKA.—Clay Centre, Willing Workers, 2 50; Topeka 1st Ch., 38.73, 41.23

Total rec'ts for For. Fund during June and July, $336.00
Previously acknowleged, 601.09

Total receipts for Foreign Fund since Apr. 1, 1890, $937.09

MRS. J. M. MILLER, *Treas.*,
1760 Missouri Ave., St. Louis, Mo.

Receipts of the Woman's Occidental Board of Foreign Missions from April to July 21, 1890.

BENICIA.—Healdsburg, 4.30; Mendocino, 27.40; San Rafael, 35.75; Santa Rosa, Royal Hearts Bd., 25, Mary Lyon Soc., 18.75; St. Helena, Crown Winners' Bd., 1.75, 112.95

SAN FRANCISCO.—Alameda, Boys' Brigade, 25; Berkeley, 33.70; Brooklyn, Sailor Bd., 2.50; Calvary, 5.25; Howard, 5; Howard St., 6.10, Already Bd., 2; Oakland, 64.20, King's Messengers, 13; San Francisco, 1st, 7.75, In His Name Soc., 7.85; San Pablo, E. F. Fish, 25; Vallejo, 1; Westminster, Dr. Davis's Bible cl., 12.50, Mattie Nash Soc., 6.25, Boys' Brigade, 7.20, Band of Faithful Workers, 4.10, 228.40

SAN JOSÉ.—Los Gatos, 10; Santa Clara, 43, 53.00

STOCKTON.—Fresno, 14.70

OUTSIDE GIFTS.—Board of the Northwest, 174.60; Delaware, King's Daughters, Lend-a-Hand Bd., In His Name Soc., 10; Indianapolis, Ind., 1st, S. S., 17; Mary Wheeler Soc., Independence, Mo.,* 18.75; Miss A. P. Boynton, 75; Mrs. I. P. Ammidon, 37.50; Plainfield, N. J., Crescent Ave., S. S., 75; 407.85

MISCELLANEOUS.—Annual collection San José, 30; Loiei Hong Fong, 50; rental for Occ. schoolroom, 8; advertisements in Annual Report, 95; money returned on acct. of Annual Meeting, 15.60; Board of Inmates, 40; contribution box, 30.25, 268.85

Total, $1,085.75

MRS. L. A. KELLEY, *Treas.*,
933 Sacramento St., San Francisco.

*Once again we request all societies wishing to aid in the Chinese work on this coast to send money through their own Board and thus through the legitimate channels.